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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"To take the unreal for the real is bondage. Friend, heed this."

Thus the great Shankara Acharya the Adept-Teacher who was more than a metaphysician and a philosopher. Like his illustrious predecessor, Gautama Buddha, he was a religious reformer, an occultist, an enlightened man. If his above-quoted saying is true then most men and women living and labouring on this globe are in bondage. Many are unconscious of their bondage; and the "clever" among them would ask: "What is real? Is the food we like and eat unreal? Are the clothes dressing our bodies unreal? Is money unreal, and fame and all the rest of it?"

Shankara's doctrine of glamour, *Maya*, has been discussed by generations of logicians and speculative philosophers. But for the understanding of the doctrine of *Maya*—Glamour and *Moha*—Infatuation, (more generally spoken of as Illusion and Delusion) a better approach is the sight of the heart. The cold intellectual analysis and speculation cannot be easily and readily accepted by the practical man who aspires to apply the teaching to himself. The flights of the mind may satisfy those who desire merely to comprehend the doctrine but continue to live in the ocean of *Maya*. The man who desires to see the inwardness of the teaching with a view to improve his life uses his heart-instinct to unlock the door of the mystery of *Maya* and *Moha*. He feels that there is truth in this teaching.

The *Vivekachudamani*, a small book but one very highly valued by devotees of the spiritual life, from which the above saying is quoted, contains some verses of practical significance which help the man of heart to pierce the shell and get at the kernel of what is the Real lying hidden within the unreal.

As a cloud wreath, brought into being by the Sun's shining, spreads and conceals the Sun, so the personal

self, which comes into being through the Self, spreads and conceals the true Self.

The simple-minded but honest-hearted man knows that the divine and the demoniac jostle each other in his blood and brain. To him the above verse offers an image of a psychological truth he has actually experienced. He is aware that his sensuous cravings glamour and infatuate his mind; also that the sun of his soul-nature is there—often powerless to bring the mind to listen to the divine voice within. He seeks the next step:—

Cut thy bonds stained with the stains of the world; by strong effort make thy manhood fruitful.

A little reflection on this injunction convinces him that his dual nature is really triple—his sensorium and himself, the Soul, are joined by his mind. The mind is the ambassador of the King Soul in the land of the senses; the mind entangled in the social whirl of the kingdom of the senses forgets his duty to his King. By strong effort he should make his manhood fruitful. How?

The fixing of the heart on sensuous things causes the increase of evil mind images, progressively as its fruits; knowing this through discernment, and rejecting sensuous things, let him ever fix the heart on the true Self.

The control of the wandering heart results in control of mind. The heart's nobler aspirations free the mind, dispersing dark images born of the personal self, and then the Light of the Soul guides the mind. Having glimpsed the sun let him fix his attention thereon. Having created the knowledge of the Real let him preserve its good effects. There are Those who have attained to this high position permanently and who radiate the Light of the Spiritual Sun.

Drawing near to that being whose form is ever stainless, illuminated and blissful, put far from thee this disguise inert and impure. Let it not even be remembered again; for, to remember as an object of desire the thing that has been vomited, brings contempt.

These steps are simple and what is required is not knowledge so much as the courage to apply the teaching about glamour and infatuation to the personal self. Machinations of the mind hide from us the weakness of our character; the courageous heart sees his weaknesses and seeks to remove these by the aid of his mind. The mind is our enemy now; it becomes our friend when the desire to improve begins to function.

SHRAVAKA

LIN YUTANG

[This interesting and appreciative study of Dr. Lin Yutang, interpreter of the East to the West, is by **Shri Baldoon Dhingra** of the Education Department of Unesco at Paris. The paper was read and discussed at a specially convened meeting of the Indian Institute of Culture at Bangalore, on December 3rd, under the chairmanship of Dr. B. K. Kottar. Shri Dhingra's approach is more biographical than critical, but his analysis is none the less valuable for that. It is a colourful and complex personality that he introduces to the reader, a cosmopolitan and a man of religious aspirations but of no creed beyond Nature worship and Humanism.—ED.]

Lin Yutang fits his own definitions of an ideal man who is not a perfect man, but only "a likeable, reasonable human being." Of importance, in the sense of show and social ladder-climbing, he is quite innocent. Lin Yutang is content to be a man of no importance. He dreads the decay bred by the inertia of achievement—the decrepitude of routine. For him civilization does not rest on the quality of its inventions but solely on the fervour that goes to the making of them.

His father bequeathed him the gift of true laughter which is an index of tolerance, humility, and a faith in the ultimate decencies and in the high purpose which alone makes them significant. Genuine laughter is impossible to the mean, the stupid and the mentally warped. Lin's laughter is not a crackling of thorns under a pot but always an expression of joy. It blows across men's souls like a spring wind and brings refreshment in its wake. This laughter becomes a measuring rod of the good life, a norm of civilization. Lin, with a twinkle in his eye, tells you he prefers to have no photographs published so as to retain his "readers' illusion of him as a grand old man of the East, with a flowing beard." For he has no wish whatever to impress or to create an impression. He cannot stomach ceremonious restraint and loves to be at ease in the company of those who will let him. For me "to be natural is to be in heaven," he says.

One of a family of eight, Lin Yutang was born in 1894 in South China, in a beautiful old city of the Province of Fukien. Its main street is majestic with marble arches, each a monument to some great man born in the town. Of his grandmother and his parents he says:—

My grandmother was a peasant woman and, being of extraordinary physical prowess, could hold a dozen men at bay and drive them out of the village at the point of a bamboo pole. My father was once a peddler of sweetmeats, a seller of rice at the prisons and an occasional bamboo-shoot seller in his childhood. He knew what it was to carry a burden on his shoulders,

and he continually told us these stories, especially his experience under an unmerciful master, as lessons in charity to his children. His sympathy was always with the poor and even in his old age he almost fought a gentry tax collector who wanted to collect one hundred and twenty cash for a bundle of fuel that took an old man three days to cut from the hillside to carry about twenty miles to the fair to sell for two hundred cash. My mother was the simplest of souls, and although being a pastor's wife gave her a high position in that village, she didn't know what assuming airs meant.

Lin's father was a Presbyterian minister. He was a man of vision, possessed of an abundant vitality, and a sense of humour that never deserted him. In those days, when people little cared what went on beyond the village boundaries, Lin's father evinced a great thirst for a knowledge of the outside world. He read with avidity all available foreign classics translated into Chinese. And he saw in them an undiscovered world. It is this experience of different cultures, this knowledge beyond village huts, that he felt he would like his children to share. From his pastor's pittance Lin's father squeezed every cent to send his elder son to St. John's University in Shanghai. There, after acquiring a scholarship a year or two later, Lin joined his brother. At this stage Lin had but a smattering of English and school days in Amoi had been lack-lustre ones, for the want of books and a library had rendered the years stale and unprofitable. At Shanghai he made rapid strides in the English language and graduated in 1916. The next three years were spent in the Tsing Hua University, teaching English. In 1919 Lin married and the young couple, ripe for fresh fields, proceeded to the U.S.A. Here, in the wonderful Harvard University, Lin realized for the first time the unbounded riches of a magnificent library. He drank as deep as he could of its treasure trove of wisdom and, in the Graduate School of Arts and Sciences, concentrated on Comparative Literature. He received his M.A. in 1920. The following year was spent in France teaching Chinese labourers in the Y.M.C.A. the rudiments of reading and writing. Early in 1921 Lin went to the University of Leipzig, where he earned a doctorate in Philology and Phonetics. Of these years he says:—

> The years of my study abroad with my wife were years of greatest intellectual activity and at the same time great social immaturity. We were a pair of young innocents, very much dependent upon each other, with some pluck and unbounded belief in the future, but very little cash and life experience. My wife had more sense than myself, and she could count the pennies and knew how long they would last, while I had absolutely no sense of our financial straits. Somehow I knew that I would pull through, and now looking upon those wonderful years abroad, I think I am justified. We did pull through and managed to stay four years.

A few months later Lin returned

to his country and joined the Peking University as Professor of English. Here, in the home of liberalism, he worked under the great humanist and champion of freedom, Chancellor Tsai. In an atmosphere tolerant and intellectually stimulating Lin flourished for a time. He loved his fellow men and, overleaping all bars of time and place, was one soul and clay with them. Three years of brightness sped away. In 1926, clouds gathered and thickened. Under this darkness Lin was black-listed, had to flee the city and spent some time in hiding. "I have such a strong dislike of petty politicians," he says, "that I have never been able to carry on a fight with them in any organization that I am connected with. I have always run away, because I don't like their faces."

In one of the street fights he was attacked, fought back, delivered his quota of blows and returned with a souvenir: a broken nose. The assailants at these demonstrations were always hired gangsters. The mercenaries got what they gave.

Lin's next appointment was at Hanoi, as Dean of the Faculty of Arts. This was followed by a brief spell of bureaucracy in the Hangkow Government under Eugene Chen, in the Ministry of Foreign Affairs.

During this period, Lin lived like a hermit, shunning the scurvy politician's life which was not his cup of China tea. "When I got tired of that and saw the farce of the revolution, I graduated into an author, partly by inclination, partly by necessity." For he realized that he was vastly better at minding his own business than at minding that of others.

He decided to settle down in Shanghai in 1927 and to make writing his career. There for eight uninterrupted years he completely devoted himself to authorship. He began by writing a successful English reader for schools. Next he earned golden opinions as a columnist signing himself "The Little Critic" in an English weekly known as the *China Critic*. This laid Lin Yutang's foundation as an English writer. He also founded and edited three Chinese literary magazines, all of which exercised a considerable influence. *Analects*, a fortnightly, was a humorous magazine, the first of its kind; the second was rather like Addison's *Spectator*, and the third was a general magazine for the common reader rather than for a coterie.

It was as "The Little Critic" that Lin Yutang revealed himself master of the brilliant phrase, the arresting sentence; a book of these would make a *vade mecum* for believers in a sane life. "I think I am about as moral as anybody," says Lin, "and that if God loves me only half as much as my own mother, he will not send me to hell. That I know. If I don't go to heaven, the earth is doomed."

In 1935, Lin Yutang published his first important book, *My Country and My People*, frank and intellectually honest. He was criticized

for being so forthright but he wrote, as always, trenchantly and with penetration.

One year later, in 1936, Lin left for the United States and there wrote *The Importance of Living*, the book which made him world-famous. It was chosen by the Book of the Month Club and became a best seller. It remained so for 11 months, breaking all records. Here, as Pearl Buck aptly put it, is the quintessence of Chinese philosophy distilled through Lin Yutang. He stayed in the United States till 1938, quite at home wherever he went, being "a perfectly integrated being, at home anywhere in himself."

A year later Lin came to France and stayed for some time in the South, in Menton and its environs. He returned to the U.S.A. in 1939 with *Moment in Peking* to usher in. This novel, Lin's monumental work and his best, presents reality without bitterness, with infinite tenderness and unfailing beauty. To read *Moment in Peking* and *A Leaf in the Storm*, which followed soon after, is to feel one's mind cleared, the bonds of human compassion strengthened, devotion to all things that are of good report kindled, and one's faith restored. Here are sympathy and understanding, pathos and humour, tragedy and terror, all mixed and muddled as in life, presented with real humanity. Reviewing *Moment in Peking* in *The Observer*, David de Selincourt said: "Dr. Lin gives us now a novel which for its realism, its scope, its tragic intensity, its philosophic calm, claims comparison with Tolstoy's *War and Peace*."

In 1940 Lin spent a few months in China and returned to write, in succession, *Between Tears and Laughter* and *With Love and Irony* in which one sees him as "a realistic idealist" and "a warm-hearted cynic." His visit to China he described in *The Vigil of a Nation*. At this period he was chronically overworked at what he loved to do. "It's nothing strange," he says, "that Edison could go without sleep for twenty-four hours; all depends upon whether you are absorbed in your work or not. Edison would fall asleep five minutes after an American Senator began a speech, so would I."

Part of 1943 and 1944 Lin spent in China and made a three-day whirlwind visit to India. He was received, wherever he went, with much warmth and enthusiasm, and kindness was showered on him. He met many learned and remarkable people, yet of all those he talked to in India, no one impressed him as much as Dr. Radhakrishnan, not only by his giant intellect but by his personality. Here, he felt, was a man after his own heart. When Dr. Lin joined Unesco in 1948 as Head of Arts and Letters, he came to know and admire Dr. Radhakrishnan more. Here two great Eastern minds met in Dr. Lin's lovely flat, and were treated to the choicest delicacies and succulent dishes provided by Mrs. Lin Yutang, whose culinary prowess almost equals her

charm. Her laughter and gaiety are infectious. To meet Mrs. Lin, whose calm is indestructible—she could laugh at her discomfiture when she fractured a leg in a car accident—is to have a glimpse of the Chinese spirit. To meet the Lins with their three daughters—the Lins at home—is to see a picture in focus, a painting in proportion. There is nothing strained or artificial in the relationship.

Lin Yutang's stay in Unesco lasted less than a year, for he soon wearied of routine work and was eager to return to writing. He felt that Unesco's real work lay in the field of education. Meanwhile his books, *The Gay Genius* and *Miss Tu*, appeared. Soon he was at work on *On the Wisdom of America*, a sister volume to the twin works: *The Wisdom of India* and *The Wisdom of China*, neither of which is an anthology merely; each contains Lin Yutang's introduction and notes and translations in which we see his master mind at work.

On the Wisdom of America is a "spiritual journey" through American writing. Lin Yutang took many excursions and viewed

> at close hand the broad pastures of Oliver Wendell Holmes, the snow-capped peaks of Emerson, the granite monolith of Thoreau, the dark cavern of Edgar Allan Poe, the...plateau city of Mount Santayana, the laughing valley of Ben Franklin, the awe-inspiring sculptured rocky dome of Lincoln, the Greek edifice of Jefferson.

In this volume nearly half the text is by Lin Yutang himself and many passages are to be found where his deep-felt thoughts are expressed. In a chapter entitled "The Spirit of Enquiry" he explains his point of view with crystal clarity:—

> I am not against any particular dogma, but rather against a more basic evil, the spirit of dogmatism itself. What any church practically says is that dogmas are the very basis of religion and that without them the Church might as well not exist. If this has any meaning at all it means that the Church resents and is opposed to the spirit of free enquiry, that it sacredly holds that truth is all there, neatly packaged and delivered and need not be explored again by the individual soul...the Church stands pat on its dogmas....So we call a truce. I have a feeling something is being over-protected, being embalmed.

And so it was that Lin Yutang, brought up as a Christian, discarded Christianity because of its dogmas. He now describes himself as a pagan while claiming to be religious.

In 1949, the Lins sojourned in Switzerland and France and have since then made Cannes their home. They returned to the United States in 1951 to visit one of their daughters but came back to their flat in Cannes which overlooks the harbour, studded from end to end with sailing boats, billowy white against the azure of the sea. They are in New York again but now that Lin's new novel is out, will soon be back in France.

More volumes have appeared in recent years: *The Wisdom of Confucius*, *The Wisdom of Laotse*. Lately *The Widow Chuan* and *Chinese Short Stories* and a novel on Chinese Turkestan have been added to the list. Compared to his earlier works these are trivial, delicate as brushwork in Chinese painting. Novels of epic quality like *Moment in Peking* are not written every day. It is a tribute to his versatility that Lin Yutang touches nothing he does not adorn; his work, like the life of man, reveals the untold facets of a variegated world. That he is at home in so many little worlds shows his mental agility and power to receive and express a multitude of impressions. His mind is open to beauty, his heart responsive to the hopes and aspirations of men and his imagination capable of transmuting the commonplace into the significant.

Lin Yutang, the slight, resilient figure, with eyes and face wreathed in the tenderest of smiles, builds his philosophy on Laotse's teaching which is "the first enunciated camouflage in the world, teaching us the wisdom of appearing foolish, the success of appearing to fail, the strength of weakness and the advantage of lying low, the benefit of yielding to your adversary and the futility of contention for power!"

The appeal of Lin Yutang's personality does not depend upon his presence. It reaches out through the written word, revealing a generous, ardent spirit, revelling in contradictions—"I am a bundle of contradictions, and I enjoy it"—full of charm and rich in kindliness and wisdom, who looks upon the multifarious concerns of humanity with gusto and intellectual curiosity.

BALDOON DHINGRA

Unesco has just published the Report of the three experts sent by it, at the request of the Yugoslav Government, to study the measures required to preserve and restore the old Church of Saint Sophia at Ochrida. This illustrated and interesting volume is Number IV in its series, "Museums and Monuments"; Number III having been on the reconstructing of the ancient city of Cuzco, Peru.

These Unesco undertakings and publications are of unusual interest and they should be valuable in encouraging the safekeeping of the world's priceless monuments of beauty and historical significance.

MEDITATION, OR THE CALMING OF THE HEART WITHIN

[This story by **Marie Beuzeville Byles** of New South Wales which we here offer to our readers forms a chapter of a not yet published work. That book has been written with the aim of reconstructing, from the Buddhist Scriptures, the circumstances which caused particular aspects of the teaching to be given. It is presented as if recorded by a contemporary *bhikkhu*, a member of the Order of monk-disciples founded by the Enlightened One.—ED.]

During this first sojourn of the Master in Savatthi, I also was there, both for the rainy season and after. For some weeks I had been going for alms early and returning late. I liked listening to what the villagers told me of their joys and sorrows and it somewhat eased the pain in my own heart to hear about the doings of others. I have ever been a good listener and the stories of others have ever interested me. There was also the music of the villages—the gentle sound of people stirring to life at dawn, the lighting of fires for cooking and then the gradually rising tone as the men, women and children betook them to their day's work; there was the singing as they worked, for our people are a musical people and will make music from the turning of a tool or the fashioning of a pot. I loved it all, and I loved to lose myself in the villagers' certainty that this earthly life is something more than a shadow cast upon the Deathless.

I had recently started to undertake, when I returned from gathering alms, a greater number of the tasks that are permitted to us of the yellow robe. Especially, I found that I was deft with my fingers and at the making of robes from rags that had been collected from rubbish heaps, and I soon found my days becoming full with the little tasks that are always there for those that seek them. At times the old turmoil would return, and I would find I was irritated with the doings of my fellows, and sometimes, too, I looked back regretfully at those first two years when consciousness of the harmony of the *Dhamma* was around me everywhere. But for the most part I was finding things less difficult as I slipped back into the surface life of earth, albeit still wearing the yellow robes.

It was in the cool of early morning that one day I passed the Master on my way for alms. He called me to him. The look in his eyes which always probed to the depth of one's heart gave me once more a glimpse of that inscrutable peace and serene happiness in which the Master ever dwelt. An aching longing for that peace swept back upon me. Between it and me I saw the surface dream of life as a murky cloud I

could not pierce, that surface life which a short while ago had seemed to be enough.

"Ah! Yasa," he said sadly, "you are busied about many things, are you not?"

"Yes," I replied.

"But one thing only is necessary."

"Only one?" I asked without thinking. It was never in me to dispute what others said, least of all what the Master said.

He went on softly, "There is one who is always busy, who is clever at work. He lets the time for going apart slip by, and he applies himself not to the calming of the heart within. This is the first condition that leads to the decline of the one who is training for the monk-life. It is the same with the one who spends the day doing small things, or who passes the day in the company of others, going early for alms and returning late, and so lets the time for going apart slip by and applies himself not to the calming of the heart within."

I was silent. I knew that what the Master said was right. I had sought to lose myself and my own conflicts, not in the void of Deathlessness, but in the life of the world. I had known that I was losing the light that had once shone, and that inner sight in which we see the Goal Beyond.

After a little space the Master went on, "Yasa, let not the time for going apart slip by; fail not to apply yourself to the calming of the heart within."

I was ashamed. I looked down at the ground. A poor old hen was seeking plaintively in her nest under a bush. One chick more than a day old hopped around her. In the nest there were ten eggs and no sign of another chick coming from them. From time to time she would move one of the eggs, hoping that it might have cracked and that a little beak would show through. But she had gone wandering round the village instead of sitting upon the eggs—I had seen her. The eggs had become cold and the chicks had died before they had hatched. It was a sad sight. I felt sorry for that mother-bird. The Master followed my eyes to the hen and my thoughts he already knew.

"Yes," he said, "that hen wished much for chickens, but she did not make them come into existence because she did not sit on the eggs. The monk wishes much for deliverance from desire, and for Deathlessness, but he will not find these things by wishing for them. He must make them become by practising the Eightfold Way, by practising meditation. Things do not come by wishing. We must make them become."

I looked from the hen to the Master. He was smiling with that yearning love which seemed to draw the very depths of one's being into the Beyond. He waved his hand towards the forest.

"There are tree-roots. There are empty spaces. Meditate."

"Master," I said, "I will sit on the eggs from now on until the chickens of insight are hatched."

He smiled approval and I went on, a little hesitant:

"But tell me about the lay people who have little time for going apart for meditation. Can they attain full insight into the Beyond?"

"They can," replied the Master. "There was Nanda's mother. Her husband had died and her son had been killed, yet she was singing joyfully as she worked, the song of the Way to the Beyond. Sariputta and Moggallana were coming to visit her. She perceived this with her supernormal sight and she had food ready prepared for them when they arrived. They were surprised and they questioned her. They found she had learned to bear with equanimity the death of those dear to her, that she had made an ending of lust and desire, and that she could still her mind at will and attain the four stages of contemplation. She was utterly serene and happy, for she had her being, not in the transient world, but in the Deathless."

"If a lay woman could find all this amid the busy life of the mother of a household," I asked, "why do we leave home and don the yellow robe?"

"Yasa," he replied, "do you feel the call to return to the householder's life?"

"No, Master."

"Do you still feel the call of the homeless life of one dependent upon others?"

"I do," I replied.

"Then ask not why some choose the homeless life and some that of the householder. To each the way and the work ordained by his nature."

After that the Master sat beside me in meditation, and my heart was calmed within; through the light of inner sight I saw the Goal Beyond these transient things of surface life, and for a little while my heart was released from the pain of its desires, and I knew the bliss of Nirvana's peace.

The sun had risen high when the Master and I set forth by diverse ways to receive alms from the villagers. That day I lingered not at all, but returned to the forest to meditate. On the way back I saw a deer-trapper and his friends killing the deer they had trapped. Deer-trappers are accustomed to plant crops and when the crops are grown they remove the fences and the deer rush in to eat. While they are absorbed in their feeding the trappers and their friends surround them on all sides till at a given signal they charge in upon the browsing deer and kill them all.

If the deer would only look about them as they ate, I thought to myself, the trappers could not kill them, for deer are fleeter of foot than any man. It was a horrible sight, that slaughter of beautiful creatures with their graceful heads and fathomless,

limpid eyes. I knew that the deer destroyed the farmers' crops and that they had to be destroyed if the crops were to live. But I turned away, hoping that no venison would be put into my bowl during the next weeks. The eating of meat which is slaughtered for us is forbidden, and the trade of butcher or hunter is forbidden to any who would be disciples of the Master. But we of the homeless life must take whatever is put into our bowls, and sometimes if the giver was not a lay disciple he might put scraps of meat therein. Always terrible to me had been the slaughter of animals for food, animals so like unto ourselves, and after seeing those deer it seemed more terrible than before. Yet a yellow-robed one must be possessed by neither attachment nor revulsion but only by compassion, I told myself, as I turned miserably from the sight and made my way into the forest to calm my mind in meditation.

The Master, too, had seen those deer being slain, and when we gathered around him to listen to *Dhamma*-talk after the hour of cow-dust, when the cows return to their milking, he told us a parable about the deer.

"Do deer-trappers plant crops to keep the deer in good condition?" The Brothers smiled at his question. "Why do they plant them?" He always looked at the younger Brothers when he put questions like these and one of them replied, "Deer-trappers plant crops, knowing that deer will find them more attractive than what grows within the forest, and that the deer will rush in to feed so that the trappers will be able to kill them easily."

"Suppose," said the Master, "a second herd, seeing the fate of the first, kept away from the crops for a long time until the hot weather came and food and water in the jungle gave out, would it still be able to stay away from those crops?

The same young Brother, who had been the son of a deer-trapper, gave reply, "Nay, that second herd would also at last rush in to eat, and it, too, would be killed."

"Would it be any different if a third herd, seeing the fate of the first two, made its lair just beyond the fields?"

"Not one whit better, Master," replied the same Brother.

"Now," let us imagine a fourth herd wiser than any of the others. This herd makes its lair in the depths of the forest, and then circumspectly, from time to time, and in full mindfulness of what it is doing, it ventures forth, eats what is necessary of the crops, and returns to its lair in the depths of the forest. Would it escape those trappers?"

"Yes, Master, it would," replied the trapper's son. "But deer would be human beings if they were so wise as not to rush in greedily, but to be always mindful, and to return to their lair at once."

"Now, the deer I tell you of," went on the Master, "are human

beings. They are recluses and Brahmans. The deer-trapper is Mara, the Evil One, the personal self with its desires and cravings. The crops are the pleasures of the world. The depths of the forest is the stillness of the heart in meditation. The first herd are those recluses and Brahmans who think they can continue unharmed to enjoy the pleasures of the world. But none can seek two goals. Those who think to enjoy the pleasures of the senses cannot find the Eternal and Deathless. Very soon their lusts and desires will overwhelm them and the divine life will die within them.

"The second herd are those recluses and Brahmans who think they can keep away from the things of the senses altogether, and repress their bodily and intellectual cravings by the power of their individual wills; but not forever can a man live apart from the transient world around him. Sooner or later his desires and cravings will overcome him; he will rush in and his downfall will be even as that of the first.

"The third herd are those recluses and Brahmans who think they can make their home just outside the life of the sense-objects, to wit, in the realm of intellectual speculation and ideas. They are the sophists who argue on abstruse problems as to whether the soul and the body are separate, whether the world has an end or whether it exists forever. Sooner or later they, too, are overwhelmed by the temptations of lusts and cravings, and their fate is the same as that of the others.

"The fourth herd are those that seek the quietude of heart that is within. There is only one place where Mara, the cravings and desires, cannot find entry, and that is the stillness of the heart in meditation, when all diffuseness is banished, and the being is centred in the Deathless and Eternal. That is your true home, and with that as your home you may venture with mindfulness and circumspection among the objects of the senses."

I turned the Master's words over in my mind, as indeed did all those Brothers who heard them. If Nanda's mother could make her home in the stillness of her heart, was it not folly for me, to whom there was greater opportunity, not to do so? How foolish had I been to let the divine life die within me, to be accepting the alms of generous villagers and not doing in return that for which they gave me alms!

Then I heard one ask, "Is there only one method of meditation, that having for its object the ending of diffuse thought by concentration on the Deathless?"

"Nay," said the Master, "there are many methods, but that is the one of least effort. You may instead concentrate on the transiency of all things of earth, and the decay of the feelings and ideas that beset them. That is the way of much effort. The way of least effort is to rise aloof from all desires and seek the way to the Beyond. Then it is

as with a man who, gazing from a mountain top, sees what passes in the valley below, but is no longer moved by what is happening in that life below.

Another of the Brothers then asked, "Is it not enough to master the sacred sayings and runes, and ponder upon the *Dhamma*?"

"It is not enough," replied the Master. "One may master the sayings, the songs, the catechisms, the marvels and the runes, but if such an one neglects to go apart for meditation and devotes himself not to the calm purpose of the Self—such an one has only heard of the *Dhamma* by hearsay, he lives not according to the *Dhamma*, he knows not the Deathless from his own experience. It is the same with the one who teaches the *Dhamma* to others, or ponders over the *Dhamma* all day long. Such ones, if they neglect to go apart for meditation know not through actual experience of inner sight the Goal Beyond, and they live not according to the *Dhamma*."

When the Master spoke thus he seemed to bring us into the presence of the Deathless. But I understood now that this was not enough. I must make it become for myself by the ceaseless practice of stilling the heart within.

MARIE BEUZEVILLE BYLES

TIME AND LIFE

In an interesting article, "Theories of Time in Ancient Philosophy," published in *The Philosophical Review* of the Sage School of Philosophy in Cornell University, October 1953, Catherine Rau compares the approaches of Plato, Aristotle, Plotinus and Augustine. Plato, she says, was not in earnest in discussing time. But perhaps she does him injustice. Is it not possible that the account in *Timæus*, dismissed by her as: "This heady mixture of myth and metaphysics," really is, as Plotinus is said by her to indicate in *Ennead* (5, 9): "a myth which spreads out in time what it recounts, and separates beings which exist together; Plato does not intend what he says to be taken literally."

Augustine's account of time is declared the most admirable for originality and consistency, even if not entirely acceptable today. The conclusion that his theory is morally superior to Greek metaphysics seems unjustified. It is supposed that the teaching of a single life on earth for a human soul must make life more significant and time more valuable. This by no means necessarily follows. When a human soul is regarded as an "unfolding god" and its fulfilment of its own divinity is shown to depend on its own wisdom and exertion, we have inspiration enough for a long line of rebirths. Besides, if on a single life are to hang the tremendous issues of eternal salvation and damnation, one's sense of proportion is surely outraged and one's will dampened by a sense of the futility of trying to realize in such a short span the infinite possibilities of the human soul.

CAPITAL PUNISHMENT IN BRITAIN

THE ROYAL COMMISSION REPORT

[We are glad to print a survey of this significant Report by **Shri Sunit B. Kher**, who is well qualified to comment usefully upon it and its important implications. On November 6th, 1953, at the London Branch of the Indian Institute of Culture, Mr. Frank Dawtry, Secretary of the National Association of Probation Officers, spoke on the Report under the Chairmanship of Mr. George Godwin and some of their thought-provoking remarks have been briefly noted in our January issue.—Ed.]

> The weariest and most loathed worldly life
> That age, ache, penury and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death.—SHAKESPEARE

For Kings and for beggars, for the justly doomed and for the unjustly, it is a hard thing to die.—CARLYLE

The Royal Commission, in its Report on Capital Punishment published on September 23rd, 1953, has made very far-reaching and important proposals concerning capital punishment for murder.

This question has assumed considerable importance in Britain today, in view of the fact that since the end of the war the crime wave has been mounting and shows no sign of abating despite all the efforts of the last seven years. The annual statistics on crime in the U.K. show that violent crime rose to a record high level in 1952 when 260 people in every 100,000 over the age of 17 were guilty of an indictable offence; a figure to be compared with 259 in 1951, 222 in 1950 and 148 in 1935. Similarly, house-breaking and sexual offences have all increased.

The question as to whether the retention of the death penalty for murder in present-day civilization is or is not justifiable, is an eminently controversial one. Supporters of capital punishment commonly maintain that it has an uniquely deterrent effect, which no other form of punishment has or could have. The fear of death is the most intense of all fears and, therefore, no other punishment could deter men from crime so effectually. On the other hand, those who stand for the abolition of the death penalty contend that every human life is of inestimable value, and that life itself is a gift of the Deity which no man is empowered to bestow. They seek to prove their case by showing that the abolition of capital punishment in other countries has not led to an

increase of murder or of homicidal crime. In more than 30 countries or states the experiment of abolishing the death penalty has been tried and tested over a period of many years. Whilst England has tenaciously clung to the traditional punishment of death, Austria, Belgium, Denmark, Finland, Holland, Iceland, Italy, Luxembourg, Norway, Portugal, pre-Communist Roumania, Sweden, Switzerland, Western Germany, 6 States of the United States of America, the State of Queensland in Australia, New Zealand, and 12 States of South America have either abolished capital punishment by statute, or purposely allowed it to fall into complete abeyance. The experience of the abolitionists has clearly shown that *abolition does not increase the number of murders.*

The Royal Commission on Capital Punishment was appointed by the Labour Government in May 1949, in the process of allaying the political and parliamentary controversy about the abolition of capital punishment which arose in connection with the Criminal Justice Act of 1948. The Chairman was Sir Ernest Gowers, and of the 11 other members two were women. By its terms of reference the Commission was required to consider and report on: (1) whether liability, under the Criminal Law in Great Britain, to suffer capital punishment for murder should be limited or modified, and if so, to what extent and by what means; (2) how long and under what conditions persons who would otherwise have been liable to suffer capital punishment should be detained, and what changes would be required in the existing Law and the prison system; and (3) the position in those countries whose experience and practice could throw light on these questions.

By its terms of reference, and by the specific interpretation of these given at the time by Mr. Atlee, the Prime Minister, the Commission was precluded from considering whether the abolition of capital punishment would be desirable. In other words, the terms of reference postulated the retention of capital punishment and at the same time required the Commission to consider how the liability to suffer it might be modified or limited. Says the Report:—

Our inquiry has thus been restricted in effect in trying to find some practical half-way house between the present scope of the death penalty and its abolition. As we proceeded with the task we have been compelled to recognize that the range of our quest is very narrow. For although every person found guilty of murder is in law liable to suffer the punishment of death, yet the scope of its actual infliction has been so reduced that in Great Britain with its largely industrial population of fifty millions, the average annual number of executions during the past half century has been only about thirteen. It is clear that a stage has been reached where there is little room for further limitation short of abolition.

But the method by which this limiting of actual executions has been

effected is not above question. It is almost wholly the result of an exercise of the Royal prerogative of mercy. In all, during the past 50 years some 45 per cent of persons sentenced to death have been reprieved in England, and nearly 60 per cent in Scotland. This is the natural consequence of a law which has the basic defect of prescribing a single, fixed, automatic sentence for a crime that varies widely in character and culpability, and for which the penalty of death is often wholly inappropriate. The defect in the law that gives the Court no discretion to select an appropriate sentence can at present be overcome only by the Executive. In the opinion of the Commission this is not satisfactory. The prerogative of mercy ought to be invoked only as an exceptional measure; it is open to objection that so wide a discretion should have to be habitually exercised by the Executive.

The existence of so wide a gap between the number of death sentences pronounced and the number carried out is an anomaly that ought not to be accepted with complacency.

The main conclusion of the Report is one that would involve a radical change in the Law relating to murder. The members of the Commission made an unanimous proposal that discretionary power should be given to juries; that they be allowed to decide in each individual case whether there existed extenuating circumstances which would justify the substitution of a lesser sentence for the sentence of death. In making this recommendation the Report recognizes that it involves a fundamental change in the traditional functions of the jury in Great Britain and is not without practical difficulties. For these reasons its disadvantages may be thought to outweigh its merits. Says the Report:—

If this view were to prevail the conclusion would be inescapable that in this country a stage has been reached where little more can be done effectually to limit the liability to suffer the death penalty and that the real issue is now whether the capital punishment should be retained or abolished.

This passage in the Report will certainly be interpreted by advocates of abolition as support for their case.

Some other conclusions and recommendations in the Report are: (1) The English legal doctrine of "Constructive Malice" should be abolished. The essence of this doctrine is that if a person causes the death of another while engaged in committing a felony or resisting an Officer of Justice he may, in certain circumstances be guilty of murder solely because the homicide was committed in the prosecution of another offence, although it would otherwise be no more than man-slaughter. (2) By a majority of 6 to 5 the Commission recommends that the age limit below which a person may not be sentenced to death should be raised from 18 to 21. (3) With four dissentients, the Commission considers

that the "M'Naghten Rules" dealing with the question of insanity should be abrogated. No legal criterion of criminal responsibility should be prescribed but the jury should determine whether, at the time of murder, the accused was suffering from a disease of the mind or was mentally deficient to such a degree that he ought not to be held responsible. (4) No change is proposed in the method of execution. Electric shock and lethal gas are rejected as alternative methods to hanging, but there is a recommendation that the method of lethal injection should be examined periodically, especially because of the progress made in the science of anæsthetics. (5) Strong support is given to the proposal that an Institution should be established in England for the detention and treatment of psychopaths and other prisoners who are mentally abnormal, though not insane, and for research into the problems of psychopathic personality. (6) The Commission finds that there are no rational grounds for exempting women from liability to suffer the death penalty as long as it applies to men. (7) The mental state of every person charged with murder should be examined by two doctors of whom one at least should be a psychiatrist of standing. (8) The sentence of death ought not to be carried out on any person who is properly certified as mentally defective. A psychopathic personality, though not of itself justifying a defence of insanity, ought to be given due consideration in deciding whether the death penalty should be carried out. (9) The Judge should be given power to raise the issue of insanity, to call relevant evidence and to put the issue to the jury if he has reason to believe that the accused may have been insane at the time of the crime, and that the trial of this issue would be in the interests of justice. (10) Although the main result of the Commission's recommendations would be to reduce the number of cases in which a person convicted of murder would be sentenced to death and subsequently reprieved; it would also lead to some decrease in the number of cases in which the sentence of death would be carried out; and naturally to a corresponding increase in the number of persons serving sentences of life imprisonment, particularly of those who are mentally abnormal though not insane.

As already stated, opinion in Great Britain is sharply divided on the question of the death penalty. Lord Templewood, better known in India as Sir Samuel Hoare, the ex-Secretary of State for India, is a very keen and enthusiastic abolitionist. As he observes in his book, *The Shadow of the Gallows* :—

It is in the interest of the British community as a whole that I am opposed to capital punishment. I am convinced that hanging is not indispensable for the prevention of murder, that long terms of imprisonment are equally effective and that a life sentence leaves an opportunity both for

the reformation of the criminal and a remedy for a possible miscarriage of justice. Most of all do I believe that the moral standard of the whole country would be raised by removing forever the black shadow that the gallows cast upon British life.

He and others of his persuasion are likely to receive some encouragement from this report, since the recommendations, with all their limitations, point inevitably to the ultimate abolition of the death penalty.

SUNIT B. KHER

THE OLD AND THE NEW

Anyone who likes scholastic pedantry will find nothing to interest him in Dr. Mohan Singh's presidential address at the All-India Oriental Conference (Religion and Philosophy Section) held at Ahmedabad last October. But one seriously treading the inner path will find inspiration in the fire and courage with which he has written. Too many men with a little inner knowledge hide it, to protect their "reputation" from the criticism of pandits, both Eastern and Western.

Dr. Mohan Singh lays no claim to newness in his work, except in the title, and in this he is right: the Path is old —as old as time. But we, when we meet it for the first time in this life, or whenever we see an aspect of it not previously known to us, find it new, always fresh. The youngest God is also the oldest and the path that seems new is the most ancient. Do not look for theories here; look for vision. Theories are innumerable; vision is one. "Grey is all theory. Green grows the tree of life alone!"

Too often people think they can leap from a mortal-egoistic consciousness to merge with the Brahman at once. But there is a world between and, whether we walk or whether we leap to the goal, we have to pass that world of death. It is the knowledge of that world which brings us to a sense of the living presence of the Divine Nature within us and around us. "The goal of life is *Samadhi*, not a temporary trance, but the feeling of affinity with the Lord" (p. 28). This is the knowledge, the *Agni-Vidyā*, of which it is said, "By knowledge of the Avidyā he crosses over death; by knowledge of the Vidyā he attains immortality." Without the first there cannot be the second and we should be lost. There is not a branch of science—of knowledge—on which we have no need to draw:

> Every material object or process-pattern is an apt simile for a mental-spiritual idea or activity; conversely every metaphysical process is a fit simile for a physical act. Transform a simile into a metaphor and you have a Truth of the Brahma-Vidya—the Divine Wisdom. (p. 5)

If you have within you a fragment of dry tinder that will light from a spark, and if it kindles when you read this address, then nurse the flame. Feed it with twigs till it lays hold of wood and coals and glows steadily. "The secret of this work lies in the control of the fire." "May thou, O Agni, be *loved* of us; may we be *loved* of Thee."

MADHANA ASHISH

THE EASY WAY versus THE WAY

[**Mrs. Hesper Le Gallienne Hutchinson's** antithesis between "the easy way" and The Way is necessary and timely. Too much well-meant, together with a good deal of self-interested, effort is being wasted on trying to remove little tasks that ought to be no trouble at all. Readers will find it interesting to compare this article with the one on "Time and Money Today," by Miss Elizabeth Cross, which appeared in our January 1953 issue.—ED.]

On a recent automobile trip taken by my husband and myself, the route took us from Connecticut on the East Coast, down into the deep South, across the California-Mexico border, along the West Coast up to, and through, the great Northwest; then clear across the vast Middle West back to the Atlantic seaboard, a journey of about 12,000 miles. We had undertaken a pleasure-*cum*-lecture tour, in the course of which we stayed at many places and met many, many people.

As the big automobile rolled across the vast continent, mile after endless mile, day after day, we had ample time for observation and thought. Being recently arrived from England we could not but observe the countless efforts to eliminate all *unpleasantness* from the mere routine of daily existence, at the risk, it seemed, of undermining the character-forming element of facing up to hard work.

Whenever we turned on the radio, in no matter what town, our ears were assailed by the overemphatic, optimistic voice of an announcer, advocating the tremendous worthwhileness of certain commodities and merchandise which would provide the "easy way" to circumvent the annoying problems of daily life. In many cases articles were offered below price, provided the purchase was immediate.

The voices always affected a forcefulness implying they were eager to anticipate and dispose of every unpleasantness that living our lives entailed! Dentists were "friendly," so were funeral parlours! Soap extracts washed "cleaner and better" without the boredom of rubbing and rinsing! Canned foods were ready at the flourish of a can opener, almost eliminating the culinary art! And it was no longer needful to open one's window to obtain God's fresh air, because an air conditioner would improve on His job!

The countryside around us too, was used by the salesmen of the "easier" life. Unsightly billboards were as omnipresent as the voice of the radio announcer. One read of the delights of many beers, beers that "satisfied" but did not fill! One of them had the additional attraction of having a "million dollar flavour." (A new name for hops and malt?) And the astonishing

qualities of certain cigarettes glared at us, in large letters ; the attributes of hotels ; the amazing speed potential of new automobiles and the relaxation of riding in a railway carriage.

If these gentry were to be believed, life was capable of being a long, easy joy-ride *sans* bumps or fatigue, *sans* thirst, *sans* throat irritation—in other words, *sans* the discipline which meeting with life's annoyances gives one ! There were even " friendly " banks which would help one over financial stiles.

How did the " people " appear to react to this vaunted *Ultima Thule* of modern civilization ? To the continual assertions that an " easy " existence was all that was to be desired ?

From our observations there seemed to be a latent fear, everywhere, as to what the future was leading up to ; as to what it might hold for the individual, the captain of industry and the entire country. Questions were being asked : Was the great upsurge of prosperity and the easy life to last ? Or were we, one and all, to be blasted off the earth by the newly created children of science, the A and H bombs ? And if so—what ?

As we moved further West we suddenly were faced with billboards intended to make the passer-by conscious of the *other* world and the fact that happiness therein might be problematical. Terrifying questions such as :—" Where will YOU spend eternity ? " and " Are YOU ready to meet Jesus ? " ; and such statements as : " Blessed are they who hear the word of God and keep it " would greet us round the bend of a road !

There were, also, calls to youth for leadership in religion, urging young people to go to church for " friendship and fellowship ! " Presumably the " easy " way to God !

Obviously a certain kind of effort was being made by a publicity campaign, to turn the heart, soul and mind of the people towards something other than the idolatry of material welfare.

But, amidst a blather of interglobal sound waves the art of independent thinking seemed to be becoming extinct. The world at large was in danger of turning into a mental robot.

We also seemed to be losing contact with the earth and the first-hand knowledge of her miracles, for so few of us *walk* any more, when we can ride !

We, ourselves, were as guilty as any ; we sped through forests, over rivers and past fields powdered with flowers and never took time to become acquainted with these natural gifts the Creator had so graciously bestowed on our world. No automobile is as wonderful as a field of wild lupins ; no luncheon-party chatter as enchanting and inspiring as the song of the wild birds, who were singing their hearts out as we drove along.

How many of us greet the dawn, these days ? Or experience the rapture of a sunset ? Or watch, in

silent awe, the passage of the stars in a night sky? It would entail too much bother! Getting up too early, or breaking up a bridge four, or missing a radio or video programme!

How is a truer sense of values to be acquired? How are men and women to practise the discipline required for meeting the future, whatever it may hold, with fortitude and spiritual strength? Long, long ago mankind was given the answer:—

"Be still and know that I am God."

The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

...When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Listening to the conversations of people, in quiet homes and at various gatherings, there seemed to be a newly awakened spiritual anxiety; they seemed to be anxious about the condition of their souls and as one person put it "to do something about it *before it is too late.*" Not only did there seem to be a turning to the organized religions but quite a number were working steadily and quietly towards the practical application of meditation, as the Hindu knows it. This same person remarked: "*There is no 'easy way' about the Way!*"

No, the Way is not "easy!" One has no "speed potential" other than one's own sincere endeavour! An old Sufi teacher once wrote: "Dost thou know why so many obstacles have been set up on the Path? In order that the devotee may gradually develop strength."

And the mediæval mystic who wrote *The Cloud of Unknowing* says:—

Therefore swink and sweat in all that thou canst and mayest, for to get thee a true knowing and a feeling of thyself as thou art; and then trow that soon after that thou shalt have a true knowing and a feeling of God as he is.

There is no "easy" way about the Way! We have to swink and sweat. But the view from the summit of the mountain is worth it, every time!

HESPER LE GALLIENNE HUTCHINSON

EDUCATION IN OUR SECULAR STATE

[In this essay **Shri R. Bangaruswami** sets out some of the problems in Indian education today and emphasizes the ideal of liberal education, "an all-round drawing out of the best in child and man." He reminds us that we must do all we can to incorporate the best elements from the traditional Indian methods of education. He offers no "easy" solution to the many problems of Indian education, but a worthy approach.—ED.]

We speak of primary, secondary and collegiate education; basic, vocational, technical, commercial, scientific and art education; adult education; and so on. We even profess to re-educate: *e.g.*, the vanquished nations after World War II; and re-education can proceed only after considerable de-education or unlearning. Sometimes also we distinguish between the half educated and the uneducated and consider the former class even more dangerous than the latter.

It is time to ask: What is education? Surely it cannot be merely a matter of curriculum, cramming, classes, notes, lessons, examinations and inspections. Nor does it concern boys and girls only. Education has a deeper purpose, a nobler aim and a vaster scope. Gandhiji taught that education meant "an all-round drawing out of the best in child and man." According to him education should go on throughout a person's life "from the moment of conception to the hour of death." This all-round development must refer to the physical, mental and spiritual phases of one's personality while the emphasis on the word *best* gives the secret of all education. Sir Richard Livingstone expounds the same idea thus:—

> In everything, we think it essential to know the best, however much we may come short of it. Always, soon or late, humanity turns to excellence as naturally as a flower turns to the sun....The first-rate is the accepted goal of humanity.

Here, Thomas Huxley's picture of the man who has had a liberal education is worth repeating:—

> That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logical engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned

to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

All true education should thus aim to help and foster each individual to the greatest advantage; not only by developing the body and widening the mind but also by disciplining the character. The training and right development of a person's character is even more important than the bringing out of his intellectual qualities; for man, if he is a "political animal" as Aristotle dubbed him, must learn his obligations to society. Sir Winston Churchill said recently that it is very difficult to find any place where "a lot of people are not trying to be disagreeable to a lot of other people."

Much has been said and written about the future of education in India. Politicians and educators vie with one another in offering schemes for educational reorganization. The Government, keenly alive to the urgency of the problem, appointed a University Commission in 1948 with Dr. S. Radhakrishnan as its head "to suggest improvements and extensions." After the publication of its important report, another Commission was appointed under the presidency of Dr. Lakshmanaswami Mudaliar to go into the reorganization of secondary education. Its recommendations are now receiving the attention of the Government of India. Besides these major moves, the Central and Provincial Governments are studying various other problems connected with education.

The Central Government favours free and compulsory education for all children up to the age of 14. According to the carefully thought out scheme prepared by Sir John Sergent, Educational Adviser to the Government of India at the end of the British regime, universal free and compulsory education for all boys and girls from 6 to 14 would cost about Rs. 200 crores. If the scheme were extended and post-basic education provided, the cost would, in the words of Pandit Nehru, "be much more than the total income of the Government of India today."

Granting the need for free and compulsory education for children in their early years, why should the duty of giving it rest on the Government? Could not the burden be shared? After all, schools but supplement the education given at home and teaching in the primary stages could be by any one who has an aptitude for it and who possesses sufficient general education and leisure to make it a pastime. Tagore and Tolstoy taught children though they were technically not teachers. Why not others? The best way is to appeal for volunteers and funds and not demand special training, buildings, equipment, rules or regulations. Educated people should come forward with enthusiasm for this task of educating boys and girls. Retired men, graduates fresh from colleges, even undergraduates, could all help on a part-time basis. Others could donate books and stationery,

offer rent-free buildings and so on. Government aid, wherever necessary, may supplement private effort. "Where there's a will there's a way."

In dealing with children's education we may take note of some trends in Western countries. In Britain as elsewhere, the elementary teaching of the three R's has been modified and adapted to "age, ability and aptitude" and the starting of nursery schools for children between the ages of two and five has been recommended. Many Indians would like to see in India the up-to-date Westernized type of nursery school. By all means, let us have them if they can be afforded. What is more important, however, is to develop in the young an ardent desire to know things; an aptitude to pursue enquiry; an attitude of respect for the teacher; a love of diligence; steadfastness of purpose; a true sense of right and wrong; and to give them some grains of wisdom that may sustain them in times of crisis.

Whether in the primary, secondary or the university stages, it is imperative that Indian education be moulded in such a way as to suit Indian traditions and genius. Our ancient thinkers insisted that a young student observe a strict life of celibacy, devotion to his studies and obedience to the teacher in an atmosphere of calm and peace amidst sylvan or rural surroundings. Heredity played a prominent part in the choosing of a calling. A good deal of teaching was done by word of mouth, the student listening to the words of his master with careful attention.

To what extent some of the characteristics of the truly Indian educational system could be adapted to the vastly changed conditions of present-day civilization is a matter which should receive the attention of scholars and educationists. The Madras Government's recent scheme to reduce the school hours and give more opportunities for boys and girls to learn a craft, whether the father's or not, is a practical step in the right direction. So is the plea for rural universities which was put forward by the Commission headed by Dr. Radhakrishnan. Arrangement for apprenticeship for a period of four or five years from the beginning, for all vocational training, would be in accordance with Indian tradition.

Appropriate physical training should be given to all boys and girls at all ages; and care should be taken that exercise be daily and systematic. Many Indian games could be usefully revived.

The reorganization proposals for secondary or university education raise many questions: Should examinations go? Should English be retained and if so when should it be taught? What place should Hindi occupy in the curriculum? Is co-education at all ages advisable? Should there be different curricula for boys and girls? What should be the medium of instruction—the vernacular, English or Hindi?

Should admission to collegiate courses be restricted? And there are other problems of import which cannot be discussed here.

To some parents the cost of education in fees, books and notebooks has become a nightmare. Many consider that a good deal of time, money and energy is wasted, while the return for all the expense and trouble is poor. One immediate task of educationists and statesmen should be to decrease the cost of education and raise its quality, and to find out ways and means to make use of educated talent. Unemployed youths may become unemployable and create fresh problems.

As put forward by Gandhiji in his Basic Education Scheme: a vocational trend should be given to education. Even in the secondary stage, boys and girls should be taught a trade or profession best suited to their aptitudes and the locality in which they live; such as tailoring, carpentry, masonry, photography, composing, printing, drawing, painting, etc. In rural areas children should take part in agricultural activities. Right education would instil in the young a sense of the dignity of labour. A Tamil proverb teaches: "Unless you work with both your hands, you may not eat with one."

Secondary education should give a pupil grounding in English and in his mother tongue; give him some knowledge of physiology, hygiene and sciences in general, with the rudiments of arithmetic, algebra and geometry. It should give him an idea of world geography and of world history, and that of his own country "in the context of other cultures." University education should aim at a high standard of specialization and afford all facilities for higher research, whether in art, science, commerce or the humanities. Both the Sergent Report and the Radhakrishnan Commission Report emphasize the need to correlate the university opportunities with the practical needs of the nation, which suggestion should receive special attention.

India is a secular state. Its objectives are mentioned in the Preamble to the Constitution of India: *Justice*, social, economic and political; *Liberty*, of thought, expression, belief, faith and worship; *Equality*, of status and of opportunity, and *Fraternity*, assuring the dignity of the individual and the unity of the Nation. If these are secured we may take it that our citizens are leading a life of "good quality."

A secular state has officially nothing to do with the propagation of a particular religion, creed or dogma nor may it spend public money for the purpose. The Radhakrishnan Education Commission, recognizing the importance of Religion as a factor in education as well as the duties of a secular state, recommended: (a) a few minutes of silent meditation before college work commences; (b) teaching the biographies of great moral reformers like Buddha, Jesus, Muhammad;

(c) study of selections from the world's great scriptures; (d) study of the philosophy of religion. It is to be hoped that these recommendations will meet with general approval.

To be secular means "not narrowly religious" and it does not exclude being "deeply spiritual." A deeply spiritual outlook is essential for a truly Indian democracy and it should be one of the prime duties of education to promote it. Man needs to be humanized and spiritualized, and shown that science should be used only for the commonweal and not for the common woe; that there are values far greater and nobler than those which laboratories can reveal to him.

In a democratic state all education should tend to teach, directly or indirectly, the art of bearing responsibility, and instruction "in organization and in working with others for public ends, whether in leadership or in submission to the common will" should be given. Most clubs, co-operative stores and other organizations run by students have shown a marked degree of success in many places. Instances in America of college and hostel buildings being built solely by students reveal the nature, scope and strength of the powers of organization and the initiative behind the achievements. Our student manpower is immense; what it needs is sound and proper direction and inspired leadership.

R. BANGARUSWAMI

GANDHIJI FOR THE WORLD

We do not yet realize fully in India that Gandhiji's mission was wider and deeper than simply to win India her political sovereignty. To our whole civilization he offered the fundamental idea that statesmanship is really such only when it is religious in the highest sense. Aldo Capitini, in his important article, "A Plan for Non-violence in Italy on the Lines of Gandhi's Principles" (*East and West*, October 1953), offers ideas and information that help us to realize the universal scope of Gandhiji's principles. Organized religion in Fascist Italy was not an inspiration to resist the political forces distorting human individuality. Senor Capitini and his friend Claudio Baglietto found in Gandhiji's principles a method for resisting evil political tendencies with ethical and religious forces. In his article Aldo Capitini describes the excellent work he has been doing to spread the idea of non-violence as the social expression of the spiritual ideal of "unity-love," which is his description of the spirituality that he found common to St. Francis of Assisi and Gandhiji. He is not, of course, interested in spreading "Gandhism"; he regards Gandhiji as a great man who found the right way for our civilization, not as a "revealer" of "absolute" truths. He concludes that the world will benefit most by Gandhiji's work if his teachings are dissociated from the nationalistic context in which they happened first to be expounded, and are studied and understood in the context of the One World which must sooner or later arise and for which all men of good-will must hope and strive,

NEW BOOKS AND OLD

PROVERBS AND THE PROVERB-MAKER *

The late Hilaire Belloc once relieved himself of a characteristically Bellocian diatribe against the "Maker of Proverbs." This man, he said, was evidently a doubter in matters of faith, a sceptic about human nature and virtue, a niggardly curmudgeon, a coward afraid of risk...and so on. No doubt the prevailing tone of proverbs, or at any rate the most familiar of them, is prudential and hesitating and flavoured with cynicism: "Honesty is the best policy," will occur to everyone as a prime example of this cautionary and unbelieving attitude towards life.

Mr. Henry Davidoff, however, knows a great deal more about proverbs and proverb-makers than most people. From 25 languages and a long list of sources he has (with what must have been incredible labour) collected this beautifully produced volume of 15,500 proverbs—a perfect boon to the moralist, the preacher, the philosopher, the essayist, for their professional use, and a delightful work for the ordinary man or woman to dip into at quiet moments and deepen their knowledge of human life. And to turn over Mr. Davidoff's pages is to acquire the conviction that the proverb-maker is not nearly so sceptical and prudential as the brilliant Catholic essayist humorously made him out to be.

Of course, to a certain extent (as another brilliant maker of aphorisms, Cyril Joad, who would surely have loved this book, would have said) "it all depends" upon what you mean by a "proverb." Mr. Davidoff was faced by that problem in making up his collection. He mentions in his Foreword two points on which he reached decisions. Although "for the most part anonymity seems to be an inevitable attribute of the typical proverb in every language," yet he decided not to exclude those which are attributed to special authors (Greek and Latin writers have many of these "credits"). This seems a sensible decision. Every proverb must have had some author—and what harm is there in telling his name, if we know it, unless indeed the proverb is something to be ashamed of. Another problem Mr. Davidoff says he had to solve was the limit of length, and he declined to admit any proverb that ran to more than 20 words. Well, pithiness is certainly the essence of the proverb-maker's craft, and no valuable proverb of over 20 words occurs immediately to my mind.

But Mr. Davidoff has made a decision of more serious import than either of these. He has not been content to restrict himself to that kind of half-humorous homespun, that flavour of folk wisdom of the ancients or common life that we normally associate with proverbs. He has judged it appropriate to insert many of the noblest, most solemn aphorisms from the Hebrew, Christian and Oriental Scriptures, which of course, immeasurably increases the value of his book to the reader, but gives more gravity and depth to the conception of a proverb than is usually contained in it, and tilts the balance a good deal in favour of the proverb-maker.

If, for instance, we turn to the section on "God" we find such great historical affirmations as "There is no God but God," "God is love" and "God is a spirit" included with the

* *A World Treasury of Proverbs: From Twenty-five Languages.* Collected by HENRY DAVIDOFF. (Cassell and Co., Ltd., London. 492 pp. 1953. 21s.)

more homely thoughts on the great mystery common in proverbs. If, however, we confine our attention to the latter, we are agreeably surprised to find that the ordinary proverb-maker, with no particular claim to inspiration, is far more believing and trustful than such an occasional cynicism as "God gives little folk small gifts," or "God gives almonds to some who have no teeth" (from a Spanish source) would imply. "God gives his wrath by weight and without weight his mercy," "Better deal with God than with his Saints," (typical French pungency!) and "God ends nothing but what can not be borne" are sayings that reveal a largeness and generosity in the view of God taken by the plain man. And there is a Turkish proverb which will be of special interest to Theosophists, "God postpones, he does not overlook"—which suggests surely that the idea of *karmic* justice is natural to the human spirit.

One detects a certain scepticism about rigorist views of Hell and of Heaven: "There is more than one way to Heaven"; "It is harder work getting to hell than to heaven"; "They that be in hell think there's no other heaven" and—rather surprisingly from an anonymous proverb-maker—"Hell is the wrath of God—his Hate of sin." On the topic of "Forgiveness" we owe, of course, to the proverb-maker the world-famous French saying: "To understand is to forgive" (the form in which it appears here) and also the terribly cynical but all too true aphorism: "The offender never pardons."

"Honesty" seems to arouse bitter thoughts in the proverb-maker: "He that resolves to deal with none but honest men must leave off dealing"; "Honesty is praised and starves" (Juvenal), and, contradicting the more famous sentiment quoted at the start of this review: "Honesty is ill to thrive by." So, too, on "Love," the tone tends to be disillusioned: "If Jack's in love he's no judge of Jill's beauty"; "Love is an egoism of two"; "Love never dies of starvation, but often of indigestion"—though, of course, there are gentler utterances, too. On the whole, we conclude, the proverb-maker is alive to the deeper realities, but resolved that he will never be taken in!

D. L. MURRAY

The Sikhs. By KHUSHWANT SINGH. (George Allen and Unwin, Ltd., London. 215 pp. Illustrated. 1953. 16s.)

Khushwant Singh has written a survey of the rise and decline of the Sikhs as a homogeneous community. His book reads rather like a lengthy obituary notice. By the end of the century, he prophesies, the Sikhs as a separate, distinctive community will have passed into oblivion. Before that happens, as he says, "it is proper that some estimate of their religion, history, tradition and political and cultural achievements should be made by some one identified with them by faith and association."

In this volume of just over 200 pages, the author has condensed five centuries of Sikh history, the first hundred pages taking us from the founding of the Sikh faith by Guru Nanak to the emigration to America and Canada in the early years of this century. An appendix gives the English translations of *Jupji, Sodar* and *Shlok.*

Reading the book, one cannot escape the impression that the Sikhs throve on hostility, whether it was from the Hindus, the Moslems or the British. The more they were persecuted, invaded, suppressed the more vehemently and valorously they asserted themselves and proclaimed their individuality. The failure of their communal aspirations in the long run was due to the fact that in five centuries they were obliged to exhaust too much of their energy, resources and spirit in self-

defence which meant then, as it means today, that attack is often the best means of defence.

If they could have sailed away, like the English Pilgrim Fathers, to a new and virgin world, they might have built a nation. Their adaptability, courage and faith in themselves were illustrated in comparatively recent times in the emigration of several thousands of them not only to Asian countries but to America and Canada.

Khushwant Singh stresses the basic affinity between Sikhs and Hindus. Differences in religious symbolism, language, customs and ritual were not such as to prevent the Sikhs from joining the Hindus in a united struggle against Moslem persecution. This mutual toleration endured for four centuries, until Britain annexed the Punjab and the politically-minded Akali movement began to dominate the affairs of the Sikh community.

It was this schism among the Sikhs which inspired the demand for a separate Sikh State at the time of Indian partition. But "the most significant outcome of the political changes that have taken place in independent India," concludes Khushwant Singh,

> is the abatement of separatist, communal and racial tendencies. As far as the Sikhs are concerned this has meant the lessening, internally, of the *Jat-non Jat* and externally of the Hindu-Sikh conflict. The latter, combined with the growing tendency to abandon forms and symbols, has increased the tempo of the Sikh merger into Hinduism. If the present pace of amalgamation continues, there is little doubt that before the century has run its course Sikh religion will have become a branch of Hinduism and the Sikhs a part of the Hindu social system.

SUNDER KABADI

Our India—1953. By MINOO MASANI. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 173 pp. Illustrated. 1953. Rs. 5/-)

Our India has been immensely popular ever since it appeared in 1940, conveying a wealth of factual information breezily presented and delightfully illustrated by C. H. G. Moorhouse. The changes following independence and the partition of the subcontinent made this revision necessary, though much of *Our India* has been retained. The apparent object remains the same —to present the country's abundant assets in men and natural resources and to suggest how to utilize them to better advantage, so as to bring prosperity to what could be a land of plenty.

It may seem unreasonable to regret that a book which so admirably achieves its apparent purpose does not do something besides, but one would have welcomed at least a passing reference to India's greater assets than the material ones. Her possession of the world's biggest manganese reserves seems so much less a cause for pride than her traditional village organization, which has survived for millennia; her ancient concept of kings' owing allegiance to *Dharma* and her demonstration of the power of *Ahimsa* in our day; to say nothing of the spiritual insight of her ancient Seers and the wisdom of her Sages. The huge bronze statue of the Buddha at Sultanganj is pictured—to show that India could handle large masses of metal many centuries before Europeans could!

One would have welcomed also more consideration of the international setting and the potential contribution of "Our India" to "Our World."

Nevertheless *Our India—1953* as it stands has much to offer to the reader, old or young, and perhaps the author meant some of these things to be understood by his reference to Indians' wanting "more of the good things to eat, to wear and to use...because they help men and women and children to get the best out of life and to give the best that is in them."

E. M. H.

Oriental Splendour: An Anthology of Eastern Tales. Edited with an Introduction and Notes by HERBERT VAN THAL. (Arthur Barker, Ltd., London. 327 pp. Illustrated. 1953. 18s.)

Herbert van Thal has brought together stories from 11 Asian countries into one volume: *Oriental Splendour.* The great advance made in the study of Oriental languages since Galland's time has placed a wealth of material at his disposal, and he has made an excellent choice ranging from Sir Richard Burton's Arabic to Captain Sparks' Pali translations. While his selection of less than 30 tales cannot be said to have diminished the storehouse of Asian literature by more than a mite (the Hindu anthology *Kathā Sarit Sāgara*, for instance, alone contains nearly a thousand folk tales), he has chosen representatively and entertainingly.

In his stimulating collection, the most sensitive stories come from China, the most humorous from India, the most moral from Egypt, the most poetic from Persia, the most erotic from Arabia, and the most sadistic from Japan. I liked best the sad romance of Decima, *The Courtesan*, movingly rendered from the Chinese into English by E. Butts Howell. Its authorship is unknown, but it appears to have been collected towards the end of the Ming Dynasty. Charming in a lighter vein is *Miss Ying-Ning, or the Laughing Girl.* Professor Giles' 19th century translation has a crisp modern flavour. The author, P'u Sung-Ling, born about 1631 in the Province of Shantung, was too poor to publish his own stories, but 100 years later his grandson had them printed in 16 volumes.

Leap and Creep, an uproariously amusing tale of a flea and a louse in a king's bed, comes from India. It is translated from the Sanskrit *Pañchatantra* by Alfred Williams, and is equal in wit to the most polished social satire in *The New Yorker.*

There is a comparatively modern, and to me unpleasantly sadistic story, *The Young Tattooer* by the Japanese author, Jun-ichero Tanizaki. The tattooer imprints his "soul" in the image of a spider on the back of a beautiful young girl. It will appeal to those who like psychological studies with a touch of *The Yellow Book.* To me the enjoyment of such cruelty seems perverted rather than artistic.

Most of the stories chosen are classical, a notable exception being Rabindranath Tagore's *The Hungry Stones.* I think that every reader who loves the East will find something here to his taste. Mr. van Thal's anthology may be said to be a treasure-house for the armchair connoisseur who seeks a variety of jewels as lustrous as the best in Galland's *Mille et Une Nuits.*

DENNIS GRAY STOLL

Idealistic Thought of India. By P. T. RAJU. (George Allen and Unwin, Ltd., London. 454 pp. 1953. 42s.)

In writing this book, Professor Raju set himself an ambitious task, and it is an ambitious task to attempt to review his work in a few hundred words. This is no mere survey of Indian idealism: the opening chapters contain a valuable reassessment of idealism in general with special reference to Western systems. Although, as the author recognizes, idealism is not a fashionable philosophy in the West today, it is to be hoped that Western philosophers will study this book and especially these chapters, since they reopen many important questions and give a clear statement of Professor Raju's own sympathetic interpretation of idealism. From a critical discussion of various definitions of idealism, he proceeds to state the general direction of all idealism. This he finds in what he calls "the drive towards the Absolute", and he soon makes it clear that for him the Absolute is essentially normative as well as ontological. The antithesis of value and reality disappears in the Absolute. It is man's attempt

to transcend himself that gives rise to philosophy and in this sense all philosophy is idealistic.

It is against the background of this discussion that Professor Raju outlines and examines the chief varieties of Vedantic and Buddhistic idealism. Here as with the Western thinkers he finds a unity amidst the rich diversity, and, after dealing with contemporary thinkers, he can outline the "final goal of Indian Idealism." This lies in freedom of spirit, not a freedom which escapes from the material world and its values; but a freedom of spirit which transforms and assimilates the material world to itself. He denies that the exhortation to conquer matter and assimilate it is an importation from the West.

It is impossible here to do justice to more than a few points of detail. The chapter on Contemporary Idealism has a notable section on the metaphysics of Mahatma Gandhi, of whom Professor Raju says that "one can best understand Indian idealism by studying his life and work." Gandhi personified the ideal of philosophy as a way of life; his two principles of *Satyagraha* (holding on to Truth) and *Ahimsa* (non-violence and love) are the metaphysical and practical aspects of a single spiritual attitude. The West has yet to learn that priority for truth cannot be reconciled with violence, least of all with militarism; and it is particularly unfortunate for Professor Raju's thesis of the essential unity of idealism that so many Western "idealists" have been apologists of the war-system.

In spite of such inconsistencies here and there, Professor Raju's book is an important contribution both to scholarship and to the elucidation of idealism. There are two notable omissions. Neither analytical philosophy nor Marxism, the chief enemies of idealism in the West, receive adequate critical discussion.

D. J. McCracken

The Vidūṣaka: Theory and Practice. By J. T. Parikh, M.A. (Shri Chunilal Gandhi Vidyabhavan Studies, No. 2. Sarvajanik Education Society, Surat. 50 pp. 1953. Re. 1/-)

Sanskrit drama has perhaps the most rigidly crystallized theory of technique yet known and hence an exact account of its methods is possible. Professor Parikh examines the *vidūṣaka*, the prescribed comic character, as found in Bharata's treatise *Nāṭyaśāstra* and in the practice of the greatest of Sanskrit dramatists. His technical qualifications, his dramatic significance and the social situation implied by his character are all discussed on the basis of direct citations from Bharata's treatise and famous Sanskrit plays. The *vidūṣaka* never attained the dignity that some of Shakespeare's jesters did, though he often showed admirable loyalty to the hero. He often has a gift for intrigue, but he never becomes the point of sanity from which we judge the extravagances of the romantic, and the delusions of the self-centred people. Professor Parikh sums up:—

> A mere humorous accessory to start with, he comes in course of time to be indissolubly bound up with the action of a play, and to have, as a character, some distinctive individuality when some able dramatists handle him.

Appendix I, a collection of theoretical texts about the *vidūṣaka*, will be appreciated by students. This informative book should be valued by students of Sanskrit dramatic technique. We wish Professor Parikh had been able to give more attention to individual *vidūṣakas* in great Sanskrit plays.

R. P. S.

The Quest For Community: A Study in the Ethics of Order and Freedom. By ROBERT A. NISBET. (Oxford University Press, Inc., New York. Geoffrey Cumberlege, London. ix + 303 pp. 1953. 30s.)

What the 19th-century rationalist took for granted the modern student of society makes the object of increasing apprehension and uncertainty. Gone are the days when philosophers as far removed as Spencer and Marx believed in the self-sufficiency of the individual and regarded history as a logical development with an ethical end. Despite man's increasing control of his physical environment, the accumulation of material wealth, and the unprecedented diffusion of culture in the lives of the masses, writers of all kinds refer to the present age as one of uncertainty, disintegration and spiritual isolation. It may be argued that this is the apprehension of the intellectual and that there are others who see the solution of our temporary social distress in the technological achievements of the age. But the provision of material needs is no solution to the social and spiritual frustrations of mankind. It is extraordinary that this feeling of pessimism flourishes at a time when the rôle of the political state is that of a welfare state caring more than ever for the individual. The author contends that man's anxiety in this age of economic abundance and political welfare is produced by a growing sense of isolation in society and by man's efforts to find in large-scale organizations the values of status and security formerly found in the primary associations of family, neighbourhood and church. This is the reason for the *malaise* of our time.

The author next proceeds to show how this has come about historically. His main deduction is that the most decisive influence upon Western social organization has been the rise and development of the political territorial state:—

> The conflict between the central power of the political State and the whole set of functions and authorities contained in church, family, gild, and local community has been, I believe, the main source of those dislocations of social structure and uprootings of status which lie behind the problem of community in our age.

This is certainly true of the Western world, but, in his references to India, one detects a tendency to underestimate the power of religion and of the social group lying beneath the political superstructure.

Students of political theory will find much that will repay reading, for the book contains useful summaries of the political theories relating to the State to be found in the writings of Bodin, Hobbes, Rousseau and others. The author concludes his survey with a clear analysis of the factors underlying the growth of the totalitarian state.

C. COLLIN DAVIES

Christendom Attacked: A Comparison of Kierkegaard and Nietzsche. By CONRAD BONIFAZI. (Rockliff Publishing Corporation, Ltd., London. xv + 190 pp. 1953. 21s.)

This comprehensive comparison, the first of its kind, of the attack upon Christendom by Kierkegaard and Nietzsche, is a scholarly and timely work. Would that it came to the notice of everyone who is concerned to understand the present age for the civilization and culture of the West are marked by the fact that so much which is said and done publicly, and with great earnestness, has no other result than to establish men in a radical disrelationship with reality; it is false speech and false action in their essence.

The man of the West, in America and in Russia (for Asiatic Russia is but a colony of the West) and in between, where Christian Europe once was, is becoming displaced physically, mentally and spiritually. He is losing his vision of and his hold upon reality, because he is living at an increasing tempo in a maze of false relationships.

It is this falseness, particularly in its unctuous and pietistic expressions, which Kierkegaard and Nietzsche attacked. They attacked it by attacking the sickness of self-deceit which in their day was the distinguishing mark, not of Christianity, but of Christendom. Their attack was not just iconoclasm; indeed, they did not attack idols but people who abandoned themselves to the worship of them. The Christendom they attacked was neither a generalization nor an abstraction, but their Christian contemporaries who, despite their self-assurance and the purposeful drive of intense rational activity, were drifting into nihilism. The attack was against people whose self-assurance masked either the complete absence of faith or its second-hand character and hid them from themselves.

This book is much more than a skilfully contrived comparison, than a well-documented account of an interesting episode. It compels the recognition that, far from being spent, the scope of the attack is enlarged and that the living faith of the Christian is, for the West, one of its most potent weapons. Catchwords, dogmas, truths which are grounded in no concrete personal experience, bind men and women into impersonal, non-human masses. Man has become anonymous. On its positive side, the attack is a call to find and to follow the path of regeneration and rebirth.

E. F. F. HILL

Heaven and You. By WILLIAM J. MACMILLAN. (Hodder and Stoughton, London. 96 pp. 1953. 7*s.* 6*d.*)

This is the third book in which Mr. MacMillan has treated of his experiences as a healer and it is the shortest and best of them. He does not regard orthodox medicine as inferior to "spiritual" healing. Both are spiritual in their own kind and each is adapted to the needs of different people. He is equally appreciative of other kinds of inspirational healing than his own and can envy those for whom healing is a joyous and triumphant revelation of faith made manifest and who treat with ease. But for himself he writes "I have never found healing to be other than a crucifixion on a small scale for both the patient and the healer, whatever the results of the treatment." This is due as much to his complete involvements in his patient's personality during the period of healing as to the ambiguity of the force of which he is the channel. Yet he has no doubt of its nature or that it is love. He defines it thus:—

> For the purpose of healing, love is a sensitivity to the Power of God on one hand and an unusual responsiveness to individuals on the other. This capacity for simultaneously dual reaction makes healing possible.

The same capacity brings self-healing. And in his later chapters he considers these two kinds of sensitivity and how we may develop them or allow them to develop in ourselves, becoming at the same time both healers and self-healers. It is because Mr. MacMillan realizes more than most people who possess his gift that, a healer is an artist, subject to the same inspiration, the same hazards and temptations and needing the same disciplines as other artists, that his writings, for me at least, are more rewarding than those of the evangelistic school of healers.

HUGH I'A. FAUSSET

Mysticism, Science and Revelation. By GLENN A. SHOOK. (George Ronald, Wheatley, Oxford. x + 145 pp. 1953. 5*s.* paper, 7*s.* 6*d.* cloth)

The author is well equipped to deal with these subjects. He is a Professor of Physics at Wheaton College, Norton, Massachusetts and is also a student of Bahaism which he regards as being "the consummation of all the pro-

phetic religions of the past." Finally, and by no means least, he has a capacity for clarity of thought and expression and in no realm of literature is precision more important than in books of this religious type. Brought up in a scientific age, the young people of today will not accept, as their grandparents did, the illogical thought, the looseness of expression and the sentimentality which characterized the religious writings of the last century.

Here is something of a different kind, a book written in the cool language of the scientist, a book which deals with the much misunderstood subject of mysticism and which has a religious message for its readers. The message is all the more powerful for being a very simple one, that some sort of religious faith is needed if this distracted world, which has lost its spiritual anchors, is to be saved from wreckage. In the author's opinion, the basic doctrines of Bahaism are eminently suited to our world's present needs. He formulates these basic doctrines as follows:—

> The oneness of mankind, the need for an independent investigation of truth, the fundamental unity of all religions, the necessity that our religions should be in accord with science and reason, equality between men and women, the elimination of prejudice of all kinds, universal peace, universal education, the spiritual solution of the economic problem, a universal language and an international tribunal.

This small book is to be recommended to all who are interested in the subject of mysticism, the relationship between science and religion and Bahaism.

KENNETH WALKER

The Experience of Death: The Moral Problem of Suicide. By PAUL-LOUIS LANDSBERG. Translated by CYNTHIA ROWLAND. Foreword by FR. MARTIN JARRETT-KERR, C.R. (Rockliff Publishing Corporation, Ltd., London. xiv+102 pp. 1953. 8*s.* 6*d.*)

In 1922, Paul-Louis Landsberg, the son of a professor at Bonn University, published, at the early age of twenty, an unusually brilliant book: *The World of the Middle Ages, and We.* It was the tragedy of his life that he could not sustain the hopes raised by this rather precocious start. He continued to write a number of essays on philosophy, but he never rose above the rank of a minor disciple of his great teacher Max Scheler. All his life he remained sympathetic to the Roman Catholic Church, without actually joining it. In 1943 he became a victim of the infamous persecution of the Jews, and died from exhaustion in a concentration camp.

The two essays published here originally appeared in French in 1951. They add little to our knowledge of the great problems they discuss. The first fails from lack of material, the second from lack of decision. When we speak of the "experience" of death, we have really nothing to draw on except the experience of those who have abnormally widened their awareness by yogic practices. Landsberg never mentions them, and confines himself to a cursory examination of the opinions of a number of philosophers whose "experience" of death was as indirect as that of most of us. In the second essay he somewhat half-heartedly tries to justify the Christian condemnation of suicide as "in every case a grave sin or crime." His arguments only confirm me in my conviction that the Christian position is indefensible, and Landsberg's own sympathies are clearly on the side of the Stoic attitude of "sovereignty over death."

The author, though endowed with a sensitive intelligence, is really essentially bewildered by both life and death. A mind altogether more simple and sturdy would be a more trustworthy guide in this field. More brilliant than profound, Landsberg everywhere remains on the surface. To give one example: on p. 9 we read:—

Christ promises a birth which shall be followed by no death. Buddha promises a death which shall be followed by no birth and thus by no further death. Christianity is the supreme affirmation of victorious life. Buddhism is the negation of life by very virtue of the reality of death.

It is to be feared that the author did not realize how thin the ice was on which he was skating here!

EDWARD CONZE

The Occult Arts of Ancient Egypt. By BERNARD BROMAGE. (The Aquarian Press, London. 204 pp. 1953. 15*s.* 6*d.*)

It is a truism that one of the most fruitful sources of arguments that are, as often as not, fruitless, is the failure of both sides to define their terms; and this applies, with perhaps added force, to discussions of matters spiritual and even more particularly to the arcane science.

From the fact that Mr. Bromage devotes a foreword of 16 pages to the question "What is Magic," it is to be assumed that he appreciates this point, which is one that should at all times be borne in mind by the reviewer. It is unfortunate, therefore, that at the end of this prelude to his book we should find ourselves wondering what he really means.

For example, he tells us that "the magician *recognizes* gods....But he is by no means content to exist under their sway...[he] pits his own weight against them...as a competitor in the field of power." Later he states categorically (p. 119) that "the Egyptian sorcerer...ordered the gods to do *his* will." This, of course, is quite contrary to the singularly lucid account of the fundamental theories of Egyptian magic given by Iamblichus, but it is, at least in part, contradicted on p. 126.

That the more enlightened members of the Egyptian priesthood were profound students of the arcane sciences and in many cases highly skilled in its practice, will undoubtedly be admitted by any serious student of these matters; but few will base this opinion on the more commonly known aspects of Egyptian magic, such as are cited by Mr. Bromage, many of which are but aspects of the charlatanism with which this subject is always, unfortunately, associated.

E. J. LANGFORD GARSTIN

Roger Bacon: In Life and Legend. By E. WESTACOTT. (Rockliff Publishing Corporation, Ltd., London. xii + 140 pp. 1953. 10*s.* 6*d.*)

The aim of this book is to serve as a pointer and an aid to anyone interested in Roger Bacon, that key-figure of the 13th century, whose vigorous thought managed to surmount imprisonment, hardship and neglect. Mr. Westacott has collected, into a remarkably small compass, data about sources of information, ranging over the centuries, down to the present year. From these sources he has digested a short biography of Bacon, and brief details of other connected personages. He deals with Bacon's position as scornful antagonist of a corrupt and ignorant scholastic theology, as the forerunner of the experimental scientist, the upholder of the "open mind," and as the occult researcher round whose fame there grew up later a mass of legend. He also indicates Bacon's endeavour to formulate a synthesis of knowledge. The book has a set of appendices, a bibliography and a comprehensive index, and though evidently written primarily as a book of reference, it is readable and lucid in style.

E. W.

History of Psychology. By. G. S. BRETT. Abridged, edited and arranged by R. S. PETERS. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 742 pp. 1953. 42s.)

A history of philosophy may be philosophical, but a history of science is certainly not science. That being so, what is the use of a history of psychology, since psychologists are now declaring from the housetops that their subject is purely scientific? But is psychology a positive science in a strict sense? I, for one, hold that it is not. Judging by the current practices of the psychologists and the results they obtain, it must be admitted that psychology is luckily still beyond the clutches of the mechanistic and deterministic positive sciences. In dealing with human personality the approach and attitude have necessarily to be cultural and humanistic. Psychology in some of its departments uses this approach, and it is here that the historians of psychology certainly have a claim on our attention, and among them Brett stands in the front rank.

In his original three-volume edition, Brett gave a masterly presentation of the trends of enquiry about human nature from the time of the ancient Ionians down to James, Ward and Stout. This new abridged edition has preserved the spirit of the original, because it has only omitted certain chapters, and its value is enhanced by the addition of a chapter on 20th-century psychology. Brett lays stress on the development of method in psychology down the ages; and this has given unity and perspective to the vast panorma presented in the 725 pages of the text.

The first and the second parts of the book, dealing with the Greek and mediæval periods, are largely speculative. This speculative material cannot be ignored, because speculation and science are necessarily mixed even in contemporary psychology. So, even the ultra-scientifically minded student of contemporary psychology must know what Plato, Aristotle, and other Greek thinkers, as well as the Schoolmen, had to say about the nature of the soul.

The third part begins significantly with a description of "The Gateway of Method." It discusses the revolution in psychological studies produced by the mathematical, scientific way of approach to an understanding of human nature. Descartes' theories, Locke's analysis of the mind, and Hume's attempt to model psychology on Newtonian physics receive due attention in this part. Our author brands this approach: "dogmatic methodism." It is undeniable that this "scientific" approach resulted in barren intellectualism. The cognitive faculty of the mind received exclusive attention, while the deep-lying springs of human conduct in its conative layers (which after all are the real springs of human behaviour) were ignored. The resulting psychological system, therefore, proved barren, futile and utterly useless in practice.

A revolt against this useless, theoretical psychology came with the birth of Depth Psychology at the dawn of the 20th century. Till then the ultra-scientific, mathematical tradition had continued. Added momentum was given it by Kant. Measurement, and quantification of psychological data was then the last word in psychological wisdom. These trends receive due attention and lucid treatment in the fourth part of this book.

But man cannot be wholly and completely measured. So, Freud and McDougall made their great contributions to the advance of psychology, which belong to the 20th century. Brett did not live to see and appreciate these significant developments. This excellent history, which would otherwise have been lacking in completeness, has now been brought up to date by R. S. Peters who has added a final chapter as an appendix, setting forth the significance of the 20th-century

trends.

Brett's *History of Psychology* should be read by all students of psychology. For those whose minds have not been narrowed by the influence of positivistic, deterministic and mechanistic science, it should be an invaluable source-book full of inspiring ideas. And for those who are incorrigible mechanists and determinists, it could be corrective of their enthusiasm for the pursuit of dehumanizing disciplines.

P. S. NAIDU

The Theory of Universals. By R. I. Aaron. (Oxford University Press, London. 247 pp. 1952. Price not mentioned.)

Professor Aaron's book has two parts. Part I is historical. It is a critical survey of the problem of Universals in the history of modern European philosophy. Professor Aaron begins his discussion with the problem as posed by Porphyry. Part II is an independent discussion of the problem of Universals in the light of contemporary thought. "The Problem of Universals," says Professor Aaron, "rightly posed, is still fundamental and urgent; for to understand Universals is to begin to understand thinking."

Professor Aaron takes for a starting point the question: "How do we use general words?" He notes that this question is capable of two interpretations: methodological and genetic. We must note both, and expect to find syntactical, logical, psychological and ontological issues arising in our discussion.

Our adult thinking is possible only because of our ability to speak in general terms; and this ability lies in a "natural fact": we see individuals (or particulars) but find in them common features: *i.e.*, the same features *recur* in different individual beings. The recurrences in nature are of two sorts: *identities* and *resemblances*. These concern not only qualities but relations: *i.e.*, a Universal is not only *in* but is *between* terms. Now, both these sorts of recurrences are *observable*. These observable recurrences are, also, principles of grouping or classification; they become conscious principles of classification or dispositions in us to do so. Therefore, the question, "What is a Universal?" needs two sentences in answer: (a) Universals are natural recurrences, (b) Universals are principles of classification. But we cannot say that in every grouping we are using a natural recurrence.

These are some of the steps in Professor Aaron's argument and his view of Universals rejects certain other problems alleged to be implied in the problem of Universals. The problem of Universals is not a problem which consists (a) in distinguishing between token words and type words, (b) in distinguishing between determinables and determinates, or, (c) in making clear the nature of quantification; these problems are no doubt important, particularly the last; but Professor Aaron's theory is not to be identified with a discussion of any one of them.

It is interesting to note certain resemblances between his theory of Universals and the *Nyāya* School of Indian Philosophy. The *Nyāya* postulates an "indeterminate"—*nirvikalpa*—knowledge, and this has nothing to do with the distinction between "determinable" and "determinate" in, *e.g.*, W. E. Johnson's *Logic*. According to the *Nyāya*, in any "determinate" (*savikalpa*) knowledge we use a "qualifier" (*viśesana*). We say: "It is a so-and-so." The qualifiers are at least of two sorts: (a) *generic characters* (*Jāti*); as Aaron would say, "common qualities"; (b) "imposed properties" (*upadhi*). The generic characters of the *Nyāya* are, in Aaron's language, common qualities based upon natural recurrences, which are objective principles or rules of

grouping or classification, *padarthas*, "categories," (not categories, however, in either the Aristotelian or the Kantian sense). They are "rules" of classification or standards by which we recognize: "not the genus itself, but the characteristic by which the genus is recognized *in* the individual." It would seem, if my interpretation is correct, that the notion of common quality is logically prior to the notion of class with Professor Aaron as well as in the *Nyāya*; and in both systems the Universal is based upon the recurrence of common qualities (*Jāti*).

Professor Aaron's discussion of Universals is a contribution to our knowledge of the problem and his book, which is a lucid piece of writing, is of value to contemporary thought.

N. A. NIKAM

Faith and Moral Authority. By BEN KIMPEL. (Philosophical Library, New York. 186 pp. 1953. $2.75)

Prof. Ben Kimpel's essay is a balanced discussion of a significant moral problem, the value of institutional tradition for our moral order. The author is infused with profound religious convictions and evaluates critically the moral situation today. Now, with the advent of Existentialism, not only religion and morality but philosophy itself is faced with a grave crisis. The religious consciousness is apt to be lured by that tendency of the Existentialist thought which, though apparently speaking the language of religion, betrays an outlook in basic conflict with all that religion stands for. Professor Kimpel tries to save the religious situation by exposing the philosophies which appear to the superficial gaze almost soaked in the religious atmosphere. We are greatly in sympathy with the author's searching criticism of the subjectivism of Jaspers and Marcel. They do not seem to transcend anything with their transcendence and remain the captives of their own consciousness and of their own decision. But sometimes we get the impression that Professor Kimpel has carried his crusade against Jaspers and Marcel rather too far and is indignant with them for their failure to recognize explicitly in the Ten Commandments reliable patterns for guidance in our moral struggle. The moral philosophers after Kant have scrupulously guarded autonomy in morals and have attempted to save morality from unwarranted inroads from religions or political authority. The history of the church and the state amply justifies the suspicions of our great moral thinkers. But if the preceding generation has suffered by its unstinted recognition of authority, the bane of the modern age is to treat it with a contempt which is anything but wholesome. As Professor Kimpel rightly says, "An individual's acceptance of a responsibility as his own obligation makes the difference between a moral authority and an authoritarian demand." The respect for personality which characterized the Romanticists and regard for the objective patterns which institutional authority provides need not be in conflict. Perhaps a full awakening of personality is only possible when it is guided by the superpersonal voice of authority. Prof. Ben Kimpel has done real service in referring us back to the religious faith in a transcendent reality which alone can guide us in our hour of despair and make life meaningful.

S. VAHIDUDDIN

THE INDIAN INSTITUTE OF CULTURE

[The interesting article which we publish here is a lecture delivered on the 16th of June 1953 to an audience of 75 gathered in the basement hall of the unfinished Mosque at Washington, D. C. The lecturer, **Mr. Edwin E. Calverley,** kindly sent the paper for a Discussion Meeting of the Indian Institute of Culture at Basavangudi, Bangalore, where it was read and considered on the 3rd of November, under the chairmanship of Janab K. Habibulla Khan, Retired Sub-Judge of Bangalore.—ED.]

SOME PROBLEMS OF ISLAMIC PHILOSOPHY

This article is intended to be an earnest and sincere presentation of two problems of Islamic philosophy. They are problems of the utmost importance, for they deal with a subject that is fundamental in Islam as a religion, and concern the religious thinking and attitude of both learned and illiterate Muslims.

Stated in general terms, the first question to be examined is this: Is one vital element of the doctrine of God, that is now commonly held by the great majority of Muslims all over the world, the original belief about Allah that was taught by Muhammad and the *Qur'ān*?

It is not questioned by anybody that Islam always has taught that Allah is One, that there is only One God. The first half of the Muslim creed says: "There is no god at all but Allah." One of the Arabic technical terms for the theology of Islam is *tawḥīd*, which literally means, "to assert the Oneness" of Allah. That is what Muhammad taught his fellow countrymen, the Arabs, to believe. Islam always has, and, God willing, always will, teach that God is One.

The specific problem to be discussed is this: In what sense is the Oneness of God to be understood? What kind of Oneness does the *Qur'ān* affirm of Allah?

Aristotle, called by the Arabic philosophers "the first teacher," that is, "the pre-eminent philosopher, the one who ranks first," both in his *Physics* (185b5) and his *Metaphysics* (1015b6), which were well known to the Arabic philosophers, describes various kinds of oneness. In view of the fact that there are different kinds and definitions of oneness and of "one" to be considered, which is the kind of oneness that Muhammad taught? What does the *Qur'ān* mean when it says, "Allah is One"?

It is not necessary to consider all the kinds of oneness that Aristotle and the dictionaries define. It is sufficient to mention two of the senses in which the word "one" may be used, *viz.*, the numerical and the essential. A thing may be numerically one without being one in its essence. For instance, it is possible to speak of one unit of water. Pure water is one kind of matter, whether the unit is large or small, whether it is one drop of rain, or a river, or a bottle of water distilled by a chemist. The unit of water is numerically or arithmetically one, and can be counted as such. But water is not one in its essence. Its chemical formula, H_2O, means that it consists of three molecules, two of the element of hydrogen and one of the oxygen element. Water, therefore, as matter, and as a unit, is numerically, arithmetically, one, but in its essence it is multiple, not single, not one.

Similarly, to use an example from Aristotle, each person is one single individual. But every person in being or essence is multiple. It is possible to say: "Everybody is mortal," and also: "Every soul is immortal." Everybody, *i.e.*, each soul counts

numerically as one person. But each person is multiple in essence and may be considered to consist of body, mind and soul or spirit, or be multiple in other respects.

Which oneness, oneness of number or oneness of simplicity, did Muhammad and the *Qur'ān* teach with regard to Allah?

Some might wish to give an immediate solution to the problem and conclude the discussion by saying, "Allah is One in every respect." Nevertheless, it is probable that every earnest Muslim will be glad to recall again what it was that Muhammad and the *Qur'ān* actually said. The result may be somewhat surprising and also gratifying.

One of the most important branches of the *Quranic* sciences is that dealing with the chronology of the *sūrahs* or sections of the *Qur'ān*, that is, the time and occasion in Muhammad's prophetic life when he proclaimed the *Qur'ān*'s 114 chapters. Muslim scholars disagree, just as non-Muslim students of Islam disagree, about the time when Muhammad pronounced *Sūrat al-Ikhlāṣ*, Chapter 112, of the *Qur'ān*, but most of them say he delivered it at Mecca in the earliest period of his preaching.

Now, this 112th Chapter, *Sūrat al-Ikhlāṣ*, makes a vital statement about the Oneness of Allah. It will be translated into English strictly in accordance with the rules of Arabic grammar, and also in accordance with the Commentary on the *Qur'ān* by al-Baiḍāwī. That Commentary, *Anwār ut-Tanzīl* (Light on the Revelation) has had more super-commentaries than any other, and is, without doubt, the commentary on the *Qur'ān* most respected by most Muslims in most countries of the world of Islam. The translation of the *Sūrah* is as follows:

The Chapter of Pure Belief

In the Name of Allah, who is Compassionate and Merciful; Say: It, the fact, is, Allah is One, the Eternal (?) Allah. He did not beget; He was not begotten; there was no one meet (in the sense of "co-equal, fit, suitable") for Him.

These statements, if they are taken literally, if they mean precisely what they were intended and understood to mean, are entirely true. God is One; there is no other God; there are not, and there never have been, two or more Gods. God did not become a father literally, as the gods of the Pagans were frequently asserted to become fathers physically. The verse that says that Allah "was not begotten" means that Allah, God, was not brought into being as each one of us came into being. Allah was not a son, a second and separate god, as some of the gods of the Pagans were said to be divine sons of divine parents. There was no son-god with the meaning and implication that the word "son," has literally and physically.

The *Sūrah* closes with the declaration that Allah had no counterpart, no co-equal, consort or companion, none sufficient for Him. Al-Baiḍāwī uses the term "*ṣāḥibah*" in his comment on the verse. The story of Creation in *Genesis*, the first book of the *Bible*, says that when God created Adam He saw that there was no one among all the living creatures, "meet," (suitable) for Adam, so God created Eve to be Adam's companion. The 112th *Sūrah* says that there was no one sufficient for Allah, so that Allah could be a father in the way that men became fathers, so that there could be a son who would be a second god, from a mother who would be a divine companion with God.

If this translation is accurate and the interpretation here presented is correct, then all Christians and all Jews can join with all Muslims in reciting that *Sūrah* as true and as what all of us believe. Orthodox Christian doctrine always has stated that there is only one God, and that there has never been any second or third god, either as a son or as a divine female companion.

There are numerous other passages in the *Qur'ān* dealing with this impor-

tant subject. For instance, Verse 116 in the 5th Chapter, *Sūrat al-Ma'idah*, clearly states Islam's objection to the idea that Jesus Christ and his mother Maryam are two deities additional to Allah. The verse reads: "O Jesus, son of Mary, didst thou say to mankind, 'Take my mother and me as two gods besides Allah?'" Never did Jesus ever say anything like that. Moses said, "Hear, O Israel, the Lord our God is one Lord" (*Deuteronomy* 6: 4), and Jesus repeated the same words in his teaching (*Mark* 12: 29). Indeed, Christians say what the *Qur'ān* states in Verse 77 of the same *Sūrat al-Ma'idah*: "They have most certainly misbelieved who said, 'Verily, Allah is the third of three.'" These verses in the *Qur'ān* are only a few of the many that all Christians could recite with all Muslims, to rebuke any who worship more than one God.

It is probable that enough verses have been recalled to make it perfectly clear that Muhammad and the *Qur'ān* preached and taught the numerical or arithmetical Oneness of Allah. Muhammad in teaching and preaching opposed all polytheism, both that of the Pagan idolaters of Mecca and other parts of Arabia, and that of any who called themselves Christians but who believed in Jesus and his mother Mary as second and third gods, rather than in God as One only.

The next subject to be considered is whether the Oneness of Allah includes unity, in the sense of the simplicity or homogeneity of the Essence of Allah. There will be no discussion in this paper of what the Essence (in Arabic, the *Dhāt*), the Being, of Allah, is. An Islamic tradition says, "Discussion of the Essence of Allah is misbelief." (*al-ba'th fī dhāt Allāh kufr*). This declaration is not found in the canonical collections of traditions, but it has been heeded by many commentators on the *Qur'ān* and by many orthodox theologians of Islam, although not by all. There will be no *kufr*, no misbelief, or disbelief or unbelief, Muslim or Christian, in this article. The problem now to be considered is whether Allah's Oneness includes His Unity in the sense of the simplicity, or homogeneity, of Allah.

It can be stated without expectation of contradiction that there are material essences or realities and there are immaterial realities. Scientists say that material elements are 98 in number and that the forms in which these elements appear in nature are still more numerous. But there are other kinds of existences or beings that are also real, although their realities are expressed in other than material ways. For instance, God is real, although His kind of reality is different from that of the universe of which He is the Creator. Ideas also have reality, although their kind of reality and the mode of their existence differ from that of material essences. Further, Truth has reality, and, even though its existence appears to be exceedingly uncertain, easily affected and subject to vicissitude, Truth is, nevertheless, as permanent as the Omniscience of God.

The question has been asked, and it should often be asked, "What is Truth?" It is not a difficult question to answer, although it may require patience on the part of those who ask. Books on logic, the propædeutic branch of philosophy, define truth as the thought, statement, expression or word that accords with reality. Untruth expresses what does not accord with actuality. The false is that, the existence of which does not accord with what is true and real, whether in the material and physical, or the immaterial and metaphysical worlds.

Moreover, the laws of the material world do not apply to the realm of the metaphysical. Truth and goodness, for instance, are not realities that can be divided into pieces or that occupy space. The fact can be illustrated in this way: An orange can be cut or broken and it can be separated into sections. The more the sections are used up or given away, the less of the orange remains until there is nothing left. But when a statement of logical

truth, or a fact known to a speaker or writer, is shared with others, that truth is not lost to the speaker. He still has what he had before, even though others, few or many, have it also.[1]

If the truth is rejected or forgotten by any person, the truth itself is not decreased, changed, or destroyed. It remains. Facts change, events pass away, circumstances change, material things are destroyed, and the truth about all these things changes, but what is true at a particular time remains the truth always. Knowledge of the truth may disappear, may be discovered or rediscovered, but God, the Omniscient, lives and Truth—all that has been, is and will be true—will continue as truth. Truth is as permanent as the Omniscience of God.

Now, the truth about what Allah is, what His Essence, His being, His *Dhāt*, is, has not been stated in the *Qur'ān*, nor has Muhammad explained Allah's Being, to mankind.

But both Muhammad and the *Qur'ān* have described Allah for mankind. Allah, according to orthodox Islamic thought, cannot be defined but He is described by His Names. Indeed, it is the Names of Allah that form the most attractive and impressive feature of Islamic theology. By His Names Allah is brought near to man; He is made real and important to man; by them He becomes influential in the life of man. By them man fears and loves Allah and surrenders his life to Allah. Man does what Allah commands and avoids what Allah forbids. He belongs to Allah and conforms to His laws. Allah becomes the greatest influence in man's life. Even when man disobeys Allah, he does not deny Allah or Allah's right to obedience. The Muslim asks Allah's forgiveness and depends upon Allah's compassion and mercy. The strength and power of Islam's influence and hold upon the Muslims are due in large measure to the force of the Names which describe Allah and so constitute His attributes.

Discussion of the Attributes *(al-ṣifāt)* of Allah, is not *kufr*, misbelief. There have been innumerable accounts and books about the divine qualities. The *Qur'ān* calls Allah's Attributes "His Most Beautiful Names." They are usually said to be 99, although that number is not mentioned in the *Qur'ān*. The Attributes usually included in the lists differ, so that the number of acceptable Names exceeds 99. Actually, any Name for which there is authority in the *Qur'ān* or the Traditions may be applied to Allah. One Orientalist made up a list of 552 such names.[2] Thus, although the *Qur'ān* provides no clear definition of Allah's Essence or Being, there is an abundance of information about Allah's Attributes, or the qualities described by His Names.

None of Allah's Attributes are material. Allah does not belong to the material universe. Rather the material and physical world belongs to Him. As Creator of the Universe, He gives to it the kind of reality it has. This reality is that of contingent existence, while He, the Infinite, eternal and perfect Being, is the pre-eminent Reality. Indeed, one of Allah's Most Beautiful Names is *al-Ḥaqq*. This Name is not fully understood unless it is realized that it has three meanings. In the realm of metaphysical reality, Allah's Being *al-Ḥaqq* means the Real, what is real in and of Himself. Contingent reality is not real in and of itself; it depends for the kind of reality that it has upon Allah, the Creator, Who is the Infinite and eternal Reality.

Furthermore, just as in the realm of metaphysics *al-Ḥaqq* means the Real, and, in the logical realm, the Truth, so in the realm of ethics and morals, *al-Ḥaqq* means the Good and the Right. All that Allah is, all that He says, all that He does, is right and good.

[1] *Cf.* article on "The Muslim Point of View" By "ORIENTALIST." (*The Moslem World*, Vol. XXVI, pp. 31 ff., January 1936)

[2] J W. REDHOUSE (*Journal of the Royal Asiatic Society*, New Series, Vol. XII, 1880.)

There is a well-known Muslim tradition which says, "Both the hands of Allah are right (hands)." Now, in both the *Bible* and the *Qur'ān*, hands are attributed to God. That is, of course, the metaphorical way of expressing God's activity and power. So this tradition, which is discussed by Ibn Qutaibah (*Mukhtalif al-Ḥadīth*, Cairo 1326, p. 264), and also by Islam's greatest mystic, Muhijiuddīn Ibn'Arabi (*Fuṣūṣ al-Ḥikam*, Cairo, 1321, p. 184) does not mean that Allah has anatomical hands, like ours. Allah is not asymmetrical or deformed. Quite the contrary. The Arabs, as all know, use the right hand for good, clean and polite purposes, reserving the left hand for necessary unclean actions. So this tradition says, in a poetic and unforgettable way, that both of Allah's hands perform only clean and good acts, that Allah does only what is right and worthy, for Allah is *al-Ḥaqq*, the Real, the True and the Right.

The best way then, to learn what Muhammad, the *Qur'ān* and true Islam say about Allah, is to study the Names of Allah. But it is just here that the strangest problem of Islamic theology emerges. This article so far has tried to show that the emphasis of the *Qur'ān* has been upon the Oneness of Allah, really, upon the numerical Oneness of God. Further, it has been stated that the *Qur'ān* says nothing clearly about Allah's simplicity or unity or homogeneity. Nevertheless, many Muslim theologians have extended the meaning of the divine Oneness to include the meaning of the simplicity of Allah's Being.

Now, the question of the relationship between Allah's *Dhāt*, or essence, and his Attributes arose early in the history of Islamic thought. For the great majority of Muslims that problem was met and overcome by the formula which declared, "The Attributes are not Allah and they are not other than Allah" (*Iā huwa we lā ghairuhu*). That formula, however, did not really answer the question; rather it avoided the problem of how the Attributes belonged to the Essence and how they affected the Oneness of Allah. To many theologians of Islam the Oneness of Allah in every respect became the most important doctrine of theology. Allah, they declared, according to the *Qur'ān* is One. He is, therefore unique in every way. The *Qur'ān* does not give any information about *what* Allah is; moreover, even the Names of Allah which are in the *Qur'ān* do not really give any information about Him. Allah is utterly different from all else, not only in His Being, His *Dhāt*, but also in His Attributes. Allah is Merciful and Compassionate, says the *Qur'ān*. But Allah's compassion and mercy, say the Islamic philosophers and theologians, are different from those qualities as known to man, as experienced by man and understood by man. Allah's qualities are different, not only in degree, but also in kind. Allah is unique, He is One, in the kinds of mercy and compassion that are His. There must be, said these Muslim thinkers, no anthropomorphism about the Being or Essence of Allah. Also, there must be no anthropomorphism about the Names and Attributes of Allah.

The result is that the Islamic philosophers have given to Muslim theologians and the theologians have given to the Muslims of the mosques, a completely unknown and unknowable God. Their teaching is: Allah is One, and that is all that can really be known or said about Him.

If this theological doctrine were held by Muslim teachers only, or only by them and by those who read their books or heard their lectures, the consequences would be serious enough. But the doctrine and its consequences are far more widespread and serious than that. The doctrine is preached in the mosques and has spread among all Muslim peoples. In Cairo it is constantly heard on the lips of the illiterate beggars sitting along the streets. It is uttered to win assent and alms from the passing crowds. "*Kullu ma khatar bi-bālak, fahwa hālik, wa'llahu bikhilāfi*

dhālik," they say: "All that occurs to your mind perishes, but Allah is contrary to that." (*Cf.* Encyclopædia of Islam, Vol. I, p. 307a)

It is a matter of eternal importance for mankind to have knowledge of Allah that is real and true and right and good. Allah is One numerically, as the *Qur'ān* teaches so emphatically, but is Allah also simple in His Being, as so many Muslims think? Further, is Allah not only so unique in His Being but also in His Attributes, that nothing at all can be known about Him? Do Allah's Names really tell nothing about Him? The matter is vital, for if Allah is unknown and unknowable, then He has never revealed Himself to His creatures in any real and true and right way.

The problem then arises: How can it be known, with as much certainty as possible, whether God has indeed given to mankind true knowledge of Himself? Has the doctrine of *Tawhīd*, as taught by the Islamic philosophers and the Muslim scholastic theologians, been explained to include more than the *Qur'ān* and Muhammad intended? Are the doctrine of *Tanzīh*, the removal from the *Dhāt*, the Being, of Allah of all essential attributes, and the doctrine of *Mukhālafah*, the complete difference of Allah's Attributes from what man means by the same words, are these dogmas taught in the *Qur'ān*?

Some people, Muslims and friends of Muslims, would like to have answers to these questions. They think that knowledge of the origins of these dogmas which have become common in the Muslim world would help to solve the problems.

There is a small book, published in 1933, by Syed Muzaffar-ud-din an-Nadvi, a professor in a Calcutta college; its title is *Muslim Thought and Its Source*. Its last chapter states its conclusion that "Muslim Thought owed its origin to the teachings of Islam and not to any foreign source." (p. 137) Also, in the July 1950 issue of *Islamic Culture*, (Hyderabad, Deccan) Khwaja Abdul Hamid, in an article on "The Origin of Speculative Thought in Islam," says: "It is almost a waste of time trying to discover the origin of Speculative Thought in foreign sources." (Vol. XXIV, p. 194)

There is, however, another opinion, indeed, a conviction, very different from this belief. This conviction affirms that the doctrine of the simplicity of the Being of Allah is not based on the teaching of the *Qur'ān* and that it is not included in the emphasis upon the Oneness of Allah taught by Muhammad and the *Qur'ān*.

Rather, it was Hellenic philosophy, more specifically Neoplatonism, that gave to the Muslims after Muhammad their knowledge of these dogmas about God. It was the philosophies of Plato and Aristotle, as modified and combined by Plotinus, which added to and also changed the teaching of the *Qur'ān* about Allah.

One of the first and most influential works of the Greek philosophy to be put into the Arabic language was the so-called "Theology of Aristotle," which, as is well known, is not by Aristotle but is an extract from Proclus's *Institutio Theologica* and is straight Neoplatonism, with some modifications introduced by Proclus. This Arabic translation was accepted by Muslim philosophers for generations as a genuine work of Aristotle.

Fārābī, who is called in Arabic the "Second Teacher," taught Neoplatonism to the Muslim philosophical theologians, and spread among the Muslims interpretations of theology and ideas about God that are not based on the *Qur'ān*. He accepted the Neoplatonic explanation of the Being of God as the One Divine First Cause, from whom emanated the Divine Active Intellect who in turn produced the World Soul, also Divine. Now, the Arabic word used for this Divine Intellect is *'aql*, the root meaning of which is "to restrain." The Arabs bind up the bent knee or knees of a camel with a rope, to restrain its movements, to keep it

from wandering away from any camping place. When the camel rider takes the rope off his camel's knee, he ties it around his head-cloth to keep this from blowing away as he rides. The word for that head-rope is *'iqal*, from the same root. Besides the concrete sense derived from this root, the word *'aql* also has an abstract sense. It means "reason." Man's intellect, his reasoning faculty, like the camel's *'iqal*, restrains him from actions that harm, that are wrong, that are evil. In the *Qur'ān* the root word *'aql* is never used in any form in relation to Allah. Allah is never called *al-'Aqil*, the Intelligent, or the Reasoner, because Allah has no need to reason. He has no need for restraint, for all that He does is good and right. The use of the word *'aql* in connection with Allah came into Islamic philosophy and theology from Neoplatonism.

Fārābī also taught that Allah is One, not only numerically as against any multiplicity of gods, but also as one who is simple, single, in His Being. This also is Neoplatonic, for Plotinus emphasized the transcendence of the One beyond all knowledge, without even a name, without definition or description. It has been well said that the Neoplatonic One is a Great Blur, a transcendent unknown Blank. This is the idea about Allah that has come to dominate the theology of much of the world of Islam. This is the Allah accepted by the Islamic philosophers and the *Tanzīh* and *Mukhālafah* theologians and all who believe that the Names of Allah give no real knowledge about Him. That is not the theology of Muhammad and the *Qur'ān*.

These are not all the differences between the original Islam and the Islam of later centuries. These are not the only modifications of early Islam introduced from Hellenic and other sources. The matters involved are of unquestioned importance, for the consequences are vital eternally. Which of the different doctrines about Allah are true? Which are to be believed? It is vital to believe only what is true. The problems involved can be, should be, examined in the light of the best possible knowledge and in the best possible way.

A method of studying problems such as those considered here has been proposed and is already being followed in one institution on the graduate level.

The method suggested is that two students, an Oriental Muslim and an Occidental trained in the accepted Western principles of scholarship should study a problem together, each bringing his own language, learning and cultural heritage to bear upon the subject. With both students accepting the ideals of pure scholarship, both determined to learn the whole truth, each contributing all that his own special knowledge and view-point can supply and accepting the full truth, ready to do what is right and good, there would be every reason to expect that agreement upon the subject could be reached.

God has made His creatures to differ: even the fingers of our hands all differ. But God did not make people or their fingers different in order that they might harm or hate each other. Rather, they differ in order to help one another, for each to add his contribution of knowledge and goodwill and good deeds, for the welfare of mankind and the increase of happiness in the world.

Our differences should not be differences of right and wrong, of truth and error. Our differences should not be such that they cause opposition and separation, but such as add to the wealth, welfare and happiness of mankind. May this Centre be a place of co-operative enterprise in the service of *al-Ḥaqq*, the Real, the True, the Right and the Good.

EDWIN E. CALVERLEY

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."

HUDIBRAS

Addressing the Indian Institute of Culture, Basavangudi, Bangalore, on Christmas Eve on "The Meaning of Christmas" Shri P. Chenchiah, former Judge of Pudukottah State, said that Christ had been in the line of Prometheus, who had stolen the sacred fire of the spirit and brought it down for men. Like all Avatars, he had come to help and save men. He had called himself the Son of Man when others called him the Son of God. In his incarnation two worlds had met, itself a paradox like those other seeming contradictions that had a profound reality behind them and which he used characteristically in his teaching, *e g.*, that the first should be last and the last should be first, and that to bring forth fruit a seed of wheat had to fall into the ground and die. Resurrection symbolized a new life attainable only by dying. A saint was a sinner resurrected.

Identifying himself with humanity Jesus had said that what was done or not done for those in need was done or not done for himself. He had preached *ahimsa* and love of one's enemies, demanding nothing short of perfection of his followers; but he had found a place for harlots and other victims of sin in the Kingdom of God, which he preached was at hand, no less than for children, for the pure in heart, for the peacemakers, and for the poor and the persecuted.

Paul, the greatest interpreter of Christianity, resembled such great thinkers as Plato, the lecturer said. His doctrine of the natural body and the spiritual body and of Christ as the "second man," the new type of man transformed by a new spirituality entering into him, resembled Sri Aurobindo's theory. Power, Shri Chenchiah said, would descend upon humanity if people opened their hearts.

In *Women and Education* (No. V in its Problems in Education Series), Unesco has assembled illuminating reports on women's status as well as education in countries on three continents: Chile, India and Yugoslavia. In all three, women have secured the vote but, while great strides towards the recognition of full equality between the sexes have been made, social disabilities imposed by custom and prejudice persist in varying degrees. Women's traditional conservatism is doubtless responsible in part for this, especially among the rural population, but in all three countries the feminist movements have been strong.

The development of the subject having been left to the individual writers, generalizations are difficult but, despite India's recent centuries of subjection, India seems in general more favourably situated than the other two countries. Women's social status had fallen very low before the reforms of the last several decades but the history and tradition of great Indian women of antiquity and of the middle ages no doubt accounted in part for the lack of serious resistance to woman suffrage and to the improving of educational opportunities for women. Much of the credit for the awakening and the recognition of woman's equality is paid by the writers of the section on India: K. L. Joshi and P. D. Shukla, Assistant Educational Advisers to the Government of India, to women's participation in the Movements inspired by Gandhiji.

The leading woman's movement in Yugoslavia is reported to be training women systematically to have an inter-

national outlook and to be working actively for peace and the freedom of peoples, a service worthy, surely, of wide emulation.

Women and Education throws a flood of light on the ways of life in these countries of widely different traditions and backgrounds. It will be of interest not only to the educationist but also to the sociologist, the anthropologist and, indeed, to all interested in the progress of the world towards justice and equality of opportunity.

The use of the regional languages in education is a warmly contested problem in India, which should welcome the Unesco Monograph on Fundamental Education No. VIII, *The Use of Vernacular Languages in Education*, in spite of the adjective, which was offensive to national pride in pre-freedom days. It is a mine of information on the extent to which the regional languages are used in education in Africa, the American continents, Asia and the Pacific and Europe, including the U.S.S.R. It includes also the admirable Report of the Unesco Meeting of Specialists in 1951 and some exceedingly valuable case histories of actual experiments in teaching in the regional languages, including one in which the comparative results of English and the regional language as the medium of instruction in the first two grades were assessed.

This result, while confirming the claims for the desirability of instruction in the regional language in the earliest standards, might well also give pause to those who advocate the postponement of the use of the English or national-language medium until much later in the course.

The Use of Vernacular Languages in Education has much else of interest to educationists to offer. The following observations of the meeting of experts seem significant, though perhaps threatening to increase the babel of tongues :—

> Every language, even an unwritten one, has its consistent patterns or rules by which its speakers combine words into sentences, and so on. Often such grammatical structure is as complicated or as regular as those of any world language. In fact, we hold that there is nothing in the structure of any language which precludes it from becoming a vehicle of modern civilization.

People had to try to straighten out a little the tangle the politicians had got the world into, Mrs. Louise H. Carpenter told her audience at the Indian Institute of Culture, Basavangudi, Bangalore, in her lecture on "Adventures in World Understanding" on December 29th. Mrs. Carpenter, Assistant Counsellor of Foreign Students in Michigan State College, had unlearned on this tour, she said, much that she had thought she knew. Peoples were deceived about each other by the films and the press. The hundreds of thousands quietly doing good jobs did not make news. Mutual discussions, with the will to live together in one world would help; even making strangers welcome was a contribution to world understanding.

She traced the background of her country's history, conceding such deeply regretted mistakes as the treatment of the American Indians and Negro slavery, but said that thinking people, white and Negro, were trying hard to make Negroes feel that they were first-class citizens. She also gave glimpses of American economy and of Americans' happiness in sharing with those who had less.

Mr. Justice B. Vasudevamurthy, who presided, said that India, like the U.S.A., was working for freedom and for brotherhood and was making tremendous efforts to undo her own mistakes and to give the Harijans their proper place. He hoped the lecturer would take back a truer picture of India than of a nation of snake-charmers and beggars, though Indians did honour poverty combined with high thinking.

LIBRARY COPY

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY."

These words came to our mind when we were perusing the reports of many speeches delivered on the day of Gandhiji's Martyrdom—30th January. Those words were penned by H. P. Blavatsky in the first volume of her first book, *Isis Unveiled*, published in 1877. She was deeply sensible of the titanic struggle of our civilization that was developing then and which now is in full and fast swing.

In the last quarter of the 19th century the great war of ideas was waging. The two opposing ideas were—the quest and application to life of the laws of the true knowledge of the Immortal Sages, and the pursuing of a course which bifurcated into the opposing blocs of materialistic science and superstitious theology, both dogmatic, each in its own way.

That war of ideas brought forth many vital changes in human thinking. On every plane—scientific and religious, philosophical and social, political and economic—revolution in and of knowledge took place. In the midst of the babel of tongues of that pedagogic revolution a silent spiritual renaissance came to birth and has been silently progressing. The number of natural born mystics was greatly augmented by those who educated themselves in mystical thinking and living. This was before the close of the century. Among poets and novelists and other creative artists mystical expressions became more pronounced. And, furthermore, mystics of rare quality arose all over the world; some became known but most have remained unrecognized. The process is continuing. India produced its own crop of mystics in the wake of Ram Mohan Roy—Dayanand Saraswati, Ramakrishna, Vivekananda, Aurobindo, Ramanarishi, and the greatest and profoundest of them all—Gandhiji.

The tragedy of Gandhiji's martyrdom was dual: his passing combin-

national outlook and to be working actively for peace and the freedom of peoples, a service worthy, surely, of wide emulation.

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